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FOR METHODIST FAMILIES / MARCH 1968

In this issue:

Why Methodism Stresses Social Concerns
Are Official Policy Statements Useful?
Ways of Reducing the Pastor-Layman Gap





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—John Wesley (1703-1791)

Together®

For Methodist Families / March 1968

IN THIS ISSUE



After-Hour Jottings . . . We must remind ourselves from time to time that one of our many human frailties is the tendency to take for granted a multitude of marvelous and beautiful things that are forever turning up in our daily lives. **Our cover this month**—a photograph of yellow tulips growing in the steel and concrete heart of New York City—turned our thoughts in this direction. Someone placed the bulbs in the earth and cultivated them carefully. But there was nothing he could do to guarantee that they would grow and bloom.

The miracle of life and growth remains out of our hands. We do have some control, of course, over the processes of photography, photoengraving, and printing by which we are able to share a pleasing image—though pretty tulips on paper can neither be touched nor sniffed. Still, we have a feeling (probably unsound theologically) that the Creator is pleased when man enjoys his creations enough

(Continued on page 2)

- 4 Local-Church Leaders Back Full Integration
Church in Action
 - 10 A New Role for Gammon *By Ernestine C. Cofield*
 - 12 Lay Work: Scrap Everything and Start Over?
By Newman Cryer
 - 15 The Closed Mind
 - 16 Why We Stress Social Concerns
By Ralph W. Mueckenheim
 - 19 Where The Methodist Church Stands
By Willmon L. White
 - 21 The Methodist Social Creed of 1908
 - 22 Are Policy Statements Useful? Powwow
By A. Dudley Ward, E. Donald Longenecker, and Lester L. Moore
 - 27 Pastor vs. Layman: Reducing the Gap
By Newman Cryer
 - 30 Pretending—with a Purpose! *By Lorna Jean King*
 - 33 Survival With Style *Color Pictorial*
 - 40 Peter Cartwright: Now There Was a Man!
By Herman B. Teeter
 - 45 A Layman Looks at the NCC *By Michael C. Watson*
 - 48 Can Morality Be Private? *By Lee C. Moorehead*
 - 52 Harold Hughes, Governor of Iowa
People Called Methodists
 - 62 A Spark Becomes a Blaze *By John A. O'Brien*
- Third Cover All Beautiful the March of Days**
By Frances Whitmarsh Wile

FEATURES / DEPARTMENTS

Page 2 Illustration Credits / 6 TV This Month / 32
Wicked Flea / 50 Teens Together / 57 Browsing in Fiction / 58 Looks at New Books / 60 Your Faith and Your Church / 66 Small Fry / 68 Letters.

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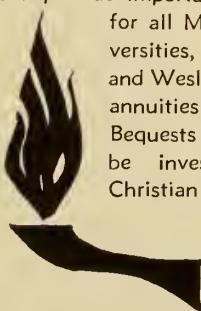
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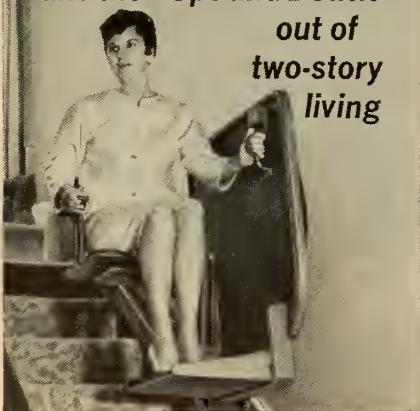
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JOTTINGS / (Continued from page 1)



Ex-reporter Carlin interviews Iowa's Governor Hughes—old way, and new.

to preserve their images, however imperfect, so others in other places and times can enjoy them, too. So there they are, five yellow tulips marching together outside the U.S. Mission to the United Nations, just as they were when our picture editor, George P. Miller, passed that way with his camera.

Tulips blooming photographically on a magazine cover is remarkable enough, but it took clever men a while longer to capture sounds on thin ribbons of tape. When Managing Editor Paige Carlin interviewed Gov. Harold E. Hughes of Iowa one day last fall, he used a small portable tape recorder which is being employed more and more by our staff members on their assignments. Every word the governor said into the microphone on the table before him [see photograph] will be as distinct 25 years from now as it was in 1967.

Yet, Mr. Carlin—a former reporter who learned to take pencil notes on the run—is like most newspapermen. Portable recorders to the contrary, he just doesn't feel right without pencil and note pad!

So, from penciled notes, a tape recording, observation—and that camera again—comes TOGETHER's 57th in a series on *People Called Methodists* [see page 52.] In the past, we have included foresters, ranchers, doctors, businessmen, Peace Corps volunteers, scientists, football coaches, postmaster, farmer, detective, and a host of others in that varied and versatile aggregation of men and women who call themselves Methodists.

One very interesting contributor to this issue is Sister Mary Corita Kent, a Roman Catholic nun whose work and mission typify some of the radical changes that have taken place in Catholicism since—and largely because of—the Vatican II Council. She is the guiding light behind the unusual art reproduced in this month's color pictorial *Survival With Style* [page 33].

While we gave up prophecy during last fall's football season, we can guaran-

tee—well, almost guarantee—that you will react to the seven pages of Sister Corita's art in one of three ways: (1) you will be intrigued; (2) you will be baffled, or (3) you will be incensed.

Whatever your reaction, you must admit you are looking at something new and different. Well, so is the Catholic nun typified by Sister Corita herself, a 46-year-old woman who frequently appears in simple street dresses, laughs often, is becoming famous in her field (she was on a

Newsweek cover at year's end), and meets the public with her black hair uncovered in modest feminine style. She symbolizes the "new nun" emerging in her church, and is known as a "joyous revolutionary."

We mentioned that only seven pages of this month's center pictorial are devoted to Sister Corita's art. The eighth page belongs to Methodism's legendary Peter Cartwright, something of a revolutionary himself, and illustrates Herman B. Teeter's article [page 41].

It has long been said that the times produce men equal to the times, as was Peter Cartwright. Yet he is as far from the Methodist ministers of today as is Sister Corita from the cloistered convents of yesterday. —Your Editors

ILLUSTRATION CREDITS

Cover—George P. Miller • Page 10—
Cammon Theological Seminary • 27—Newman Cryer • 28—Jerry Horton • 40—Painting by Floyd A. Johnson • 45—Joel W. Hand, Jr. • 58—From *WILDERNESS KINGDOM: The Journals and Paintings of Father Nicolas Point*, courtesy Holt, Rinehart and Winston, Inc. • **Third Cover**—Esther Sloane • 1-2
Top-33-34-35-36-37-38-39-52-53-54-55-56—George P. Miller.

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TO 3-8AA

A nationwide study of Methodist attitudes reveals that . . .

Local-Church Leaders Back Full Integration

WITH THE Dallas Uniting Conference only weeks away and racial inclusiveness in the new United Methodist Church certain to be a main item of discussion, Methodist policymakers are busy studying results of the first nationwide survey of racial attitudes held by the denomination's local-church leaders.

Completed late last year, the study found that an overwhelming majority of local leaders questioned believe that church membership should be open to persons of faith regardless of race. A large majority thought race should not be a factor in the appointment of pastors, district superintendents, or bishops, and 71 percent said they would accept a pastor of a race other than their own.

Among other major highlights of the survey, a majority (56 percent) favored *immediate* integration of church structures. Though approximately the same percentage agreed that voluntary integration is best, nearly half of the 1,201 respondents whose views were tabulated agreed that general church financial support should be withheld from Methodist institutions or activities that continue segregated patterns of operation.

These and other findings of the study, *Attitudes Toward Inclusiveness in Local Methodism*,¹ are expected to provide some clear signals for church policymakers as they consider whether to proceed with caution or at full speed in the drive for total racial inclusiveness in the new church.

Background: The survey was conducted among a random sample of 1,260 leaders in 315 local churches—lay leaders, Woman's Society and MYF presidents, and pastors. The sample was designed to reach a cross-section of Methodists by geographical location, sex, and age, with represen-

tative proportions from metropolitan and non-metropolitan areas. Sixty-three districts from 21 episcopal areas in the five geographical jurisdictions were represented. While no effort was made to control the sample by race, one respondent in 10 turned out to be a Negro.

The study was conducted by Dr. Earl D. C. Brewer, director of the Religious Research Center of Emory University in Atlanta, and by Clyde Faulkner, Jr., a doctoral candidate at Emory. Costs were underwritten by a department of the Women's Division of the Methodist Board of Missions and by a special research fund of the Council on World Service and Finance.

Specific findings: The study shows the Western Jurisdiction as most favorable to racial inclusiveness, the Southeastern Jurisdiction least favorable. Regional differences on responses to this and others among the 40 questions, however, were smaller than some persons expected.

One proposition put to the respondents was: "The general condition of racial separation in the church is best for all concerned; we should not bother it." Omitting percentages for "uncertain" or "no reply," these were the results:

KEEP RACIAL SEPARATION?		
	% Agree	% Disagree
Nationwide	25.4	69.0
No. Central	20.5	74.6
Northeastern	17.8	75.9
So. Central	30.1	66.1
Southeastern	36.0	56.9
Western	4.7	88.7

Just over 87 percent of the respondents agree that local churches should be inclusive and receive into membership any person of faith regard-

less of race—this despite the fact that 85 percent of the leaders queried presently are in segregated churches.

About 56 percent felt, however, that voluntarism is the best method, as indicated in responses to the statement: "We should become inclusive in the church only when the participating groups agree to it."

IS VOLUNTARISM BEST?

	% Agree	% Disagree
All leaders	55.7	33.6
Lay leaders	62.0	30.2
WSCS pres.	56.9	30.0
MYF pres.	53.6	34.3
Pastors	50.3	40.1

Pastors and MYF presidents generally were more inclusive-minded than lay leaders or WSCS presidents. Whites tended to be less inclusive than Negroes, and leaders in non-metropolitan areas less open than those in metropolitan areas, although exceptions were recorded on some questions.

Seventy-five percent disagreed with the proposition that separate Negro and white annual conferences in the same area should remain separated. On the other hand, only 56 percent felt that the time has come for Methodism to become "a completely inclusive church immediately."

Another question indicated that the time factor is considered important to attitudes. This was shown in the response to the proposition that "while some time may be needed for adjustment, organizational inclusiveness should be established at the next meeting of the General Conference" (April 21-May 4 in Dallas).

INTEGRATION IN 1968?

	% Agree	% Disagree
Nationwide	72.1	17.9
North Central	76.8	10.7

Northeastern	81.1	11.8
South Central	70.3	19.8
Southeastern	59.3	28.7
Western	88.7	6.6

On another proposition, just under half of the respondents said they would withhold World Service funds from support of racially segregated activities and institutions.

WITHHOLD FUNDS?

	% Agree	% Disagree
All leaders	49.5	41.8
Lay leaders	49.5	42.3
WSCS pres.	47.6	44.0
MYF pres.	42.0	44.3
Pastors	57.5	36.9

The survey also showed a majority favorable to racial inclusiveness on social occasions and in worship, Sunday-school classes, committees, youth fellowship, church suppers, and Holy Communion.

Negro Leaders React: Questioned by telephone in all regions except the far west by **TOGETHER** editors, several Negro leaders see results of the Brewer-Faulkner study as an encouraging sign of progress toward achieving Methodism's long-standing goal of a racially inclusive church. But some voiced significant reservations and qualifications.

"You have to question whether a cross-section of church members would be as favorable in their responses as the local leaders who were polled," was a typical comment. But, said the Rev. Major J. Jones, a district superintendent in Chattanooga, Tenn., "The survey shows a growing openness to racial inclusiveness on the part of local leaders, especially in the Southeastern and South Central Jurisdictions."

The Rev. J. E. Lowery, a Birmingham, Ala., pastor who in the 1964 and 1966 General Conferences pressed unsuccessfully for absolute deadlines in eliminating all racial structures in Methodism, declared:

"The study shows that rank-and-file members in our churches may be ready to accept more change and progress than the top leadership has shown the courage to exercise."

"It is clear," he said, "that the usual program and promotional machinery utilized for carrying out such things as the quadrennial emphases has not been fully utilized in the church's commitment to move toward inclusiveness."

The Rev. Allen M. Mayes, secretary of the Central Jurisdiction Conference, said:

"The survey shows a far more favorable attitude than was in evidence

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With DAVID O. POINDEXTER

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THE EVENING news tonight tells of the latest battle in which a couple hundred Viet Cong were killed. Corpses are shown on the ground. We see several of our own wounded, faces clenched with pain. A village is set aflame by a GI to prevent its use by the enemy and an old woman weeps in despair as her home burns. The camera pans the dispossessed, the children, and the elderly. . . .

Now a feather-wigged seductress is urging us to buy White Owl cigars. They are supposed to promote diplomacy or diplomats or something—or is the cigar called a “diplomat”? . . .

A man is warning that environmental pollution is bad, but the worst thing may be destruction of the great sources of photosynthesis that produce oxygen. World disaster may result from tampering with the Amazon rain forest

And there is good ol' Ed McMahon clowning it up with Frank Sinatra for Budweiser beer. . . .

What is that about the alderman being shot in Chicago? And the mayor is saying, no sir, he isn't going to stand for this kind of violence now or during the Democratic convention next summer, even if he has to employ 5,000 more policemen. . . .

Ah, but it really doesn't matter because I'm too busy warding off “Dodge fever.” That one's not so funny as the Javelin commercials, though. . . .

So the tele-night progresses, a mixture of news reports—many horrifying—and of sales pitches, often packaged palatably but deadly serious about snaring me as a customer. Soon we will be off to Entertainmentland again, watching morality plays acted out in the land of make-believe.

And there's the rub. For the vast majority it all blurs into one make-believe. Once we could be horror-struck at the bombing of civilian populations, but time and events have so anesthetized the nerve

endings on our social consciences that we can assimilate any combination of humor and horror without undue stress.

Not only does television tend to merge reality into a never-never land, it can beguile even the socially alert. There is the feeling that, because we have viewed a social problem on TV, we have discharged our obligations. (Every preacher knows folks who believe attending church discharges their religious obligations.)

Television at its best can quicken the conscience, sharpen the thinking, and galvanize the opinion of the country. In its mediocrity it tends toward anesthesia. Let the viewer beware. It is possible to light up “the tube” and affirm the darkness there. Or one can view critically and, acting on the realities to be found, help to light the world.

Some programs this month which may be of help are:

February 18, 6:30-7:30 p.m., EST, on NBC—*The Illinois Sesquicentennial*.

February 18, 7:30-9 p.m., EST, on NBC—*The Legend of Robin Hood*.

February 20, 7:30-8:30 p.m., EST, on CBS—*National Geographic Special on the Amazon*.

February 28, 9-11 p.m., EST, on ABC—*Noel Coward's Present Laughter*.

March 6, 7:30-8:30 p.m., EST, on ABC—*The Savage World of the Coral Jungle*, with Jacques Yves Cousteau.

March 6, 10-11 p.m., EST, on ABC—*The Rise and Fall of the Third Reich: The Early Years*. Commentary by William L. Shirer, rare film footage, current interviews. March 8—Part II: *The Peak of Hitler's Rule*. March 9—Part III: *The Fall*.

March 10, 8-11:10 p.m., EST, on ABC—*The Bridge on the River Kwai*.

March 14, 7:30-8:30 p.m., EST, on NBC—*The Reluctant Dragon*, Children's Theater Special.

March 15, 8:30-9:30 p.m., EST, on ABC—*How Life Begins*, mystery and miracle.

March 17, 10-11 p.m., EST, on NBC—*Travels With Charlie*. □

during the debate on this subject in the 1964 General Conference. The figures reflect an increasing hope that the church's policy can be carried out with dispatch.”

Iowa Bishop James S. Thomas, vice-president of the North Central Jurisdiction College of Bishops, commented that the survey is significant if allowance is made for the fact that it makes use of imprecise terms, such as “voluntarism” and “racially segregated activity.” “It is not definitive,” he said, “but it is indicative of a wholesome trend.”

In view of the current influence of the “black power” movement, points out the Rev. Harry Gibson, a district superintendent in the Chicago Area, the current attitudes of whites might have relatively less relevance because “black people themselves might tend to back away from integration except where it means more voting power and influence.”

Despite the findings of the survey, he added, “There is some question as to how many Negro pastors would accept appointments in all-white churches right now.” But in the long run, he speculated, attitudes indicated in this study suggest that after a period of time it may be possible to make progress faster than ever before.

Even those who sponsored and conducted the survey recognize the difference between expressing attitudes on paper and actually putting them into action. They concede that local-church leaders' attitudes may be more inclusive than those of rank-and-file members.

Nevertheless, says Dr. Brewer, “Making full allowance for such matters, policy makers in Methodism at connectional and local levels should be able to move confidently forward toward complete integration.”

Negroes More Hopeful: Recent surveys by commercial pollsters also have turned up attitudes relating to racial integration and the church. One by the Louis Harris organization found that Negroes tend to have more faith than whites that basic Christian ideals for society will be achieved. It indicated that only 41 percent of whites believe that “brotherhood and love of mankind can be achieved on earth,” whereas 67 percent of Negroes questioned believe this. Identical findings were reported on whether discrimination against minorities can be ended.

Another Harris survey probed white assessment of the role of various institutions in the current civil-rights struggle. Only 54 percent of white respondents feel that the white Protestant churches are helping Negroes

in their cause, whereas they believe that Congress (74 percent), the U.S. Supreme Court (71 percent), and railroad and bus companies (64 percent) are doing more.

Surveys made by the American Institute of Public Opinion, according to its director, George Gallup, show that the churches "are right in the middle of the mainstream of American public opinion."

Although there has been a sharp decline in a variety of political prejudices in this country generally over the past 30 years, his conclusion is that the church typically has followed in the mainstream of public opinion rather than leading the way.

Time to Accelerate? Dr. Brewer and Mr. Faulkner already have received a number of comments on their study. Some question its value because they do not believe it is truly representative of local attitudes, particularly in the South, which they feel are less open. Others, however, are enormously pleased that the results are so favorable to inclusiveness, and urge further action at once to remove all traces of racial separatism in the new United Methodist Church.

Whatever the outcome, the Brewer-Faulkner study is sure to be a primary exhibit in deliberations at Dallas. It at least indicates that current programs aimed at furthering racial inclusiveness in the church are broadly supported by local leadership. And this, many will maintain, is solid ground on which to take another long stride.

—NEWMAN S. CRYER

¹ Now available in booklet form from Service Center, Methodist Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237. Price: \$1 per copy.—Your Editors

Membership Slips; Giving Gains

Methodist membership in the United States has fallen below 10.3 million, recording the second net decrease in as many years.

The new official total of 10,289,214, representing the 1966-67 fiscal year, is a decrease of 21,405 from the figure a year earlier. The percentage decline is 0.21.

In addition to full members on the rolls of the 38,060 local churches, there are 1,812,779 preparatory members (baptized children); this number is down 14,090 from the previous year.

In the same period, church-school membership fell 167,637 for a new total of 6,590,393; average church-school attendance was 3,301,923, down 131,949; and average attendance at Sunday-morning worship was 3,914,929, down 69,610.

On the bright side, total Methodist giving has set a record, reports the denomination's statistical office. During the fiscal year ending May 31, 1967, a grand total of almost \$665 million was given for all church causes—an increase of \$12.8 million over the previous year.

Included in the sum is more than \$106 million for benevolence causes (up \$2.1 million), and more than \$122 million for pastors' salaries. World Service and annual conference benevolences totaled \$38.5 million—up more than \$1.4 million.

Women Set Sights On Election-Year Issues

The importance of informing church members of the crucial election issues of 1968 was a key subject explored recently by Methodist women social-action leaders.

Some 140 women attended the New York City meeting, the first to bring together all jurisdictional and annual conference secretaries of Christian social relations in the Woman's Society of Christian Service and the Wesleyan Service Guild.

Their recommendations regarding election year included:

- Identification of the principal election issues for Christians: Viet Nam, human rights, urban crisis, and poverty at home and abroad.
- Involvement in politics through contributions to parties and candidates and co-operation with community groups in citizenship education.
- Aid in voter registration.
- Attempts to influence public

CENTURY CLUB

Seven new members join the Century Club this month. The centenarians include:

- Mrs. Mary A. Armstrong, 100, Valley Forge, Pa.
Mrs. Esther Gould, 100, Los Banos, Calif.
Miss Mary Cordelia Oates, 101, Inwood, Iowa.
Mrs. George (May) Rubins, 100, Webster, Iowa.
Mrs. Emma Saxton, 101, Burdett, Kans.
Mrs. Franklin Smith, 100, Fremont, Ohio.
Charles C. Spaulding, 100, Sharpsville, Ind.
Mrs. Gillie Reed Wheeler, 101, Mars Hill, N.C.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the person is a member, and its location.

opinion on issues through mass media.

• Church-sponsored "know your candidate" and other political meetings through local church groups.

However, the church or church group should not support a particular party or candidate, they stressed.

On the subject of The Methodist Church and race, participants stressed two particular problematic issues: how to progress toward inclusive Methodism at all levels and yet preserve minority groups' leadership and participation; and how to cope with the intensified racial crisis in American cities.

Conference members urged that every possible opportunity be provided for white and Negro Methodists to meet and work together in the southeast and south central areas where church structures are merging.

Some Grass-Roots Ecumenism Shades General Church

Ecumenical understanding and commitment in some local churches is "outstripping the ecumenical flexibility of the general church," says Methodism's top executive in the field.

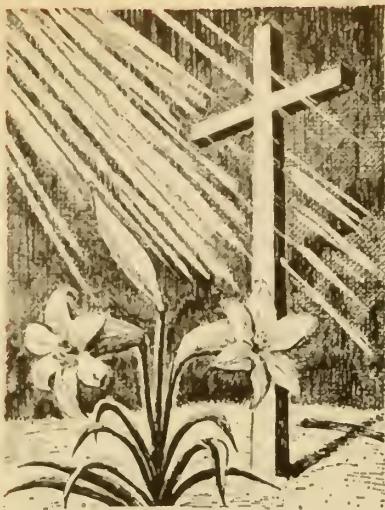
Dr. Robert W. Huston, general secretary of the Methodist Commission on Ecumenical Affairs, noted a sharp increase in ecumenical enthusiasm by individual Methodist churches in looking at the past quadrennium. His report came as the commission met in annual session at Denver, Colo.

In its business, the commission adopted a basic position paper on ecumenism, approved a petition to the Uniting Conference concerning the Consultation on Church Union (COCU), and gave general approval to a comprehensive guide to ecumenical thought and action for the local church and individual members.

The basic resolution warned that the gravest danger to ecumenicity is a "passionate fear of change and the disposition to cling to accustomed ways." It pledges continued participation in the ecumenical movement at all levels and "concurrent efforts toward reform and renewal within our own church life."

The path of ecumenical progress is not by "return, or absorption, and even less by simple merger," the resolution stated. "Rather, we seek genuine further development on the part of all communions concerned, aimed at an eventual convergence . . . when the divided churches will be enabled to combine their offerings to the common treasury and humbly abandon their erstwhile claims to self-sufficiency."

The paper, prepared jointly by Methodist and Evangelical United



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Brethren ecumenical leaders, will be referred to the Uniting Conference of The United Methodist Church for possible adoption.

The commission also will ask the Uniting Conference to authorize participation by the new church in the preparation of a possible plan of union for members of COCU. (Both the Methodist and EUB churches are among the 10 members.) Any final decision on union in COCU would rest, however, with the General Conference and the various annual conferences where their vote is required by church law.

Ohioan Chosen As Student Nurse of Year

Miss Methodist Student Nurse of 1968 is Janie Lou Weasel, president of her senior class at the Riverside Methodist Hospital school of nursing in Columbus, Ohio.

Miss Weasel, a native of McClure, Ohio, was chosen from among 31 candidates entered by Methodist-related schools of nursing. She was presented officially at the recent annual convention of the National Association of Methodist Hospitals and Homes in Cleveland, Ohio.

A versatile young woman who received her student pilot's license before she learned to drive an automobile, Miss Weasel says she chose nursing "because it offers a variety of vocations—a counselor, a mother, an aid in healing, a minister, a teacher, and a friend."

Ex-Convict Rehabilitation Backed by Churches

In Jersey City, N.J., a highly controversial but successful experiment in rehabilitating former convicts is continuing to receive church support, including a recent second-year grant of \$14,000 from the Methodist Board of Missions.

Project Anti-Recidivism, a grass-roots program to help former convicts find jobs and deter them from further crime, has been in hot water since it began a year ago.

Last summer, officials of the Office of Economic Opportunity (OEO) charged that project staff members were actively involved in the Jersey City riots and threatened to cut off \$130,000 in federal funds. The OEO funding ran out December 31 but

project leaders were assured of federal refunding after church bodies supplied \$21,000.

First-year statistics show that Project Anti-Recidivism has been unusually successful at helping men avoid continued trouble with the law. Supporters note that while about 70 percent of persons convicted of crimes normally return to lawlessness, this has been reduced to a mere 5 percent among persons reached by the Jersey City project.

Since last June, Project Anti-Recidivism has helped 92 men find jobs, and assisted another 110 in finding temporary housing, securing legal counsel, raising bail bonds, and obtaining medical aid.

Project director Roy Kennix says the effort also has included persuading industry to accept the men for jobs, helping the men form businesses of their own, and motivating them and their families toward "reshaping the political, economic, and social forces that often lead to their incarceration."

Christmas Baskets Degrade, Says Storefront Pastor

To serve the poor effectively, says a young Methodist pastor working in Savannah, Ga., people must live and work with them over an extended period of time.

The Rev. Sam M. Clark, Jr., told Methodist evangelism leaders in a San Antonio, Texas, meeting that it is important to overcome defeatist attitudes as well as improve economic conditions. Mr. Clark, who works out of a storefront church, listed seven guidelines for the church in serving the inner-city poor:

1. "We must go to them . . . They won't come to our churches."
2. "People matter more than property."
3. The type of building for inner-city work is not of primary importance.
4. Be free to experiment.
5. Leaders must be developed from among the poor.
6. Minister to the needs of the situation.
7. The work must be racially inclusive.
8. It should be in co-operation with other denominations and agencies.

Mr. Clark said people who offer handouts, such as Christmas baskets, generally do more harm than good. He told of one poor person who was given a bag of food along with a lecture on improving her situation. The response: "To hell with you and your groceries."

In its business, the national Council on Evangelism asked that some Methodist agency be assigned the responsibility of a ministry to armed-forces Methodist personnel, including

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Little Kim was abandoned by her mother in an alley of Seoul, Korea. She was found curled up behind a box, shivering, hungry and frightened.

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dependents. Large numbers of Methodists in the armed forces are becoming inactive because of failure to maintain a relationship to a local church, the council noted.

Neither the Methodist Commission on Chaplains nor the Methodist Commission on Camp Activities provides this type of ministry, the council said. The evangelism council, an auxiliary of the Methodist Board of Evangelism, will request remedial action by the Methodist General Conference.

Recommend World Congress On Methodist Structure

A new pattern of Methodist international organization will be developed during the next four years, if a go-ahead is given in April.

A report to the Uniting Conference in Dallas, Texas, April 21-May 4, seeks authorization for a World Methodist Structure Congress. Growing out of study by the Commission on the Structure of Methodism Overseas

(COSMOS), the proposed congress would be held in the 1968-72 quadrennium to chart guidelines for more effective world mission by revamping world Methodist organization.

The present international structure of The Methodist Church—scheduled to be continued in The United Methodist Church—has been criticized as outmoded and inadequate by some overseas spokesmen. They regard as unsatisfactory the existing pattern whereby Methodists in about 40 coun-

A NEW ROLE for GAMMON

THE STATELY magnolia trees will burst into bloom again this spring, but this year few are there to see them. Inside, too, it is different; halls that once echoed with rushing footsteps and classrooms that once rang with youthful voices are still.

But another change is in the making. Soon there will be new sounds inside—the sounds of shuffling footsteps and of quiet, stammering conversations. Outside, elderly men and women will hobble among the magnolias, soaking up the warm Georgia sunshine.

What once housed Gammon Theological Seminary in Atlanta, Ga., is to become the 150-bed Asbury Hills Home for the Aged, the only Methodist-related institution of its kind serving Negroes.

Gammon, now moved to modern quarters at the other end of the city and one of four seminaries making up the Interdenominational Theological Center (ITC), entered a new phase last December 5, when it celebrated its 84th year of continuous service at Founders Day ceremonies.

It is the oldest accredited theological school for Negroes in the country. More than half of all Negro ministers with seminary training in the United States are products of Gammon. This year, for the first time, Gammon has more Methodist students enrolled than those from any other denomination.

So while Gammon's role may change, especially with the demise of Methodism's Central Jurisdiction, officials and alumni are determined that its service to the church will continue.

"Gammon will face new challenges as an institution of The United Methodist Church, and will have to struggle for its existence," says Dr. John F. Norwood, acting president-director. "Gammon's program must excel all others. If Gammon ceases to exist, the Negro will have lost a rich heritage."

Included in the goals of the seminary are:

- Working with the occupants of Asbury Hills Home.
- Working with persons living in the model city planned for the surrounding community.
- Becoming a meeting place for Negro Methodists from all over the country.
- Developing special programs for students who want seminary training and would like to dedicate their lives to working for the church, but not in the parish ministry as a vocation.
- Encouraging more women to take religious training.
- Encouraging more youth to enter the ministry to meet the growing shortage.
- Encouraging student pastors to explore various kinds of ministries.
- Conducting regular workshops emphasizing co-ordinated rural-urban



and urban-urban ministry efforts.

• Conducting regular workshops on new techniques and methods of enlisting recruits for the ministry.

• Establishing an archive to preserve papers, books, and other records of former Gammon students, and to perpetuate the heritage of early Negro Methodists.

• Raising Methodist enrollment to 50 by September, 1968, and 100 by January, 1969.

• Competing for students, regardless of color, successfully with other seminaries.

Speaking to Gammon students and alumni for the last time in the context of the Central Jurisdiction, Bishop Charles F. Golden, himself a product of the seminary, said:

"If we are really to become a 'new church,' changes far beyond anything presently on the drawing board or anything we now may plan or even imagine possible must take place in the life and experience of those of us who shall constitute this new church."

Throughout the two-day Founders Day ceremonies, nostalgia kept creeping into the program participants' voices. Summing up this mood, Dr. Norwood said:

"Gammon has served a special student and it knows how to serve a special people. Now it must serve not just Negroes but all Methodism."

—ERNESTINE C. COFIELD

tries are linked with U.S. Methodists in a General Conference; 90 percent of the representation at the quadrennial sessions is American; and about 90 percent of the business pertains only, or primarily, to Methodism in the United States.

Alabama's Dumas Act Declared Unconstitutional

Alabama's 1959 Dumas Act is unconstitutional, the Federal Court of Appeals in New Orleans has decreed in affirming an earlier decision by U.S. District Judge Daniel H. Thomas of Mobile, Ala.

The legal test grew out of a controversy involving the Trinity Methodist Church property in Mobile. In 1965, a majority group of the congregation voted to withdraw from The Methodist Church and retain the property in defiance of the Methodist practice in which all local-church property is held in trust by the denomination.

The Dumas Act provided that local-church members could sever connections with their parent denomination and claim the property if 65 percent of adult members agreed.

Judge Thomas ruled last year, however, that the Dumas Act was contrary to the freedom of religion provisions of the federal Constitution. The Appeals Court agreed, adding that the act "brazenly intrudes" into Methodist internal affairs.

In Birmingham, Bishop W. Kenneth Goodson stated: "Once again the courts of our land have upheld the constitutional rights of The Methodist Church as well as all churches to decide upon and maintain their own separate structure and policies without any interference by governmental controls."

Methodists, Catholics Talk Education Aid

The fourth in a series of conversations between Methodist and Roman Catholic representatives recently focused on church-related elementary and secondary schools and government aid.

Meeting at Fordham University in New York, the 20 dialogue participants issued no statement but agreed that the discussion of such a controversial topic was itself an indication of the trend toward Christian unity.

The discussants also were in accord that many parents want religion to be part of their children's education, and that persons of all faiths should search for a framework in which they can assist the nation in solving education problems.

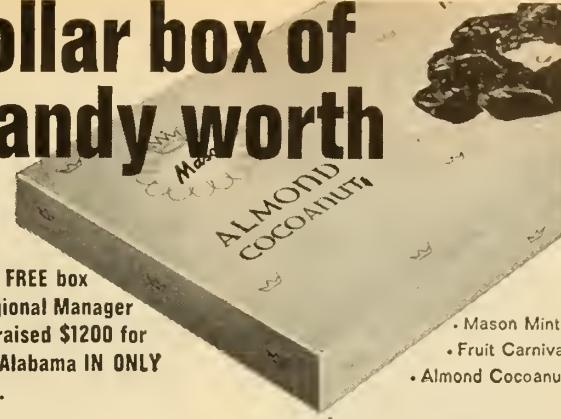
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LAY WORK:

Scrap Everything and Start Over?

WHEN THE Methodist Board of Lay Activities sponsored a three-day Consultation on the Laity, held at French Lick, Ind., last December, one immediate result was several hundred square feet of newsprint covered with scribblings of varying legibility.

If the basic themes that recur in those scratch-paper notes by participants are taken seriously, much of the present organization for lay work and many operational patterns could be scrapped or radically modified. New objectives, structures, leadership patterns, and modes of response to the future could emerge.

The nearly 100 participants—bishops, board and staff members, outside consultants, and laymen from local churches—have reason to be excited about what happened. It was among the most stimulating and productive church meetings of the past 20 years.

A sampling of feelings toward the end of the sessions indicated a consensus: "It was a great meeting; now let's see if anything comes of it." Whether those who provided the \$20,000 grant that financed the gathering get their money's worth depends on whether or not the ideas produced are processed and implemented.

Before the consultation, hardly anybody expected much to come of a meeting of this kind sponsored by a board of the church. But enthusiasm quickened as participants went to work in 10 small groups on an open-ended assignment: "If you could scrap everything and start over, what would you advise a board of the laity to do about engaging lay people in the mission of the church?"

Chief planner and expeditor of the consultation was Dr. Thomas R. Bennett, professor of social science and director of graduate studies at George Williams College, Downers Grove, Ill. Other consultants were Dr. Malcolm S. Knowles, professor and consultant on adult education at Boston University, and Dr. James V. Clark, chairman of behavioral science in the UCLA graduate school of business administration.

To stimulate the work groups, plenary sessions provided basic data about cultures of the future in our fast-changing world, new

patterns of adult learning, new understandings of membership and leadership in voluntary organizations, and styles of innovation and creativity in social organizations.

The consultation and its members acted as advisers to the Methodist Board of Lay Activities and had no decision-making power. But if the basic suggestions and implications of the conference are followed, some radical changes could be in the offing for lay work in United Methodism. Among these:

- A broadened model of membership in lay organizations that would include task-oriented, social, and marginal members as well as deeply involved members.
- Use of new technologies in research, shared with other agencies through data-collecting banks.
- Redefinition of the nature and mission of laity, and a more relevant profile, cutting across sex and age lines.
- More use of national and regional staffs as consultants and resource persons, with less of their time spent in thinking up packaged programs for local churches.
- Relating of clergy and laity in creative collaboration, instead of clergy acting as bosses to the laity, or vice versa.
- A new way of writing the church's *Discipline*, so that most details of what and how to do things are not spelled out.
- A shift away from trying to stimulate people to give money and toward teaching them to use money sacramentally in the common life of the world.

If the church is serious about its task, Dr. Bennett said at the close of the consultation, it will "utilize knowledge and resources of the outside world to intervene in the present to help create a new future." If the church decides to do this, "it will be justified not by its value system but by its competence," he added.

Participants proceeded on the assumption that the present basic structure for lay work will be carried over into The United Methodist Church, under the new name of the General Board of the Laity, but that processing and implementation of fruits of the French Lick consultation should be pushed in the 1968-1972 quadrennium.

—NEWMAN CRYER

tion and government aid was launched with a paper which noted that Catholic commitment to church-related education is deep and continuing, just as are the reservations of many Protestants about the use of public funds by schools under private administration. The paper was presented jointly by a Catholic leader and by the Rev. Dean M. Kelley, a Methodist who is director of religious liberty for the National Council of Churches.

The fifth session of Methodist-Catholic conversations is scheduled October 6-8 in San Antonio, Texas.

World Service Giving Rate Accelerates

Methodists are supporting World Service, their basic worldwide benevolence fund, at a rate 7.88 percent above that of a year ago.

Figures released by Dr. Don A. Cooke, The Methodist Church's general treasurer, show that a total of \$6,102,115 had been given for World Service at the halfway mark of the fiscal year. A year ago, \$5,656,220 had been contributed toward the annual \$18 million goal.

Eight other categories of benevolence and administrative funds are running ahead of a year ago while three funds are falling behind. The biggest gain is in special giving to overseas relief—up 45.06 percent over a year ago. The largest decline—15.4 percent—occurred in gifts to National Missions Advance Specials.

Partnership Loan Fund For Ghetto Churches

Methodist money, in a joint effort with 25 conservative evangelical churches, will provide a low-cost loan fund for congregational building needs in New York's ghetto areas.

The National Division of the denomination's Board of Missions has earmarked \$100,000 for the project. A new Foundation for Urban Ministries will act as agent for the loans and will raise a reserve fund to guard against a church's default.

Some of the storefront pastors who met with Methodist representatives reported their congregations sometimes had to pay interest as high as 33 1/3 percent on loans for church building, repair, and renovation. The Methodist fund will make possible loans to the churches at the same rate as to Methodist congregations, currently 6 percent.

"We're not looking for charity or a handout," explained one pastor, but only an opportunity to borrow for building at fair interest rates.

National Division executive Dr.



State Fair Esplanade—Several permanent buildings surround 700 foot long reflection pool, which leads to Hall of State.

Dallas Memorial Auditorium—This fully air-conditioned building is the scene of 1968 Uniting Conference.



Are You Going to Dallas

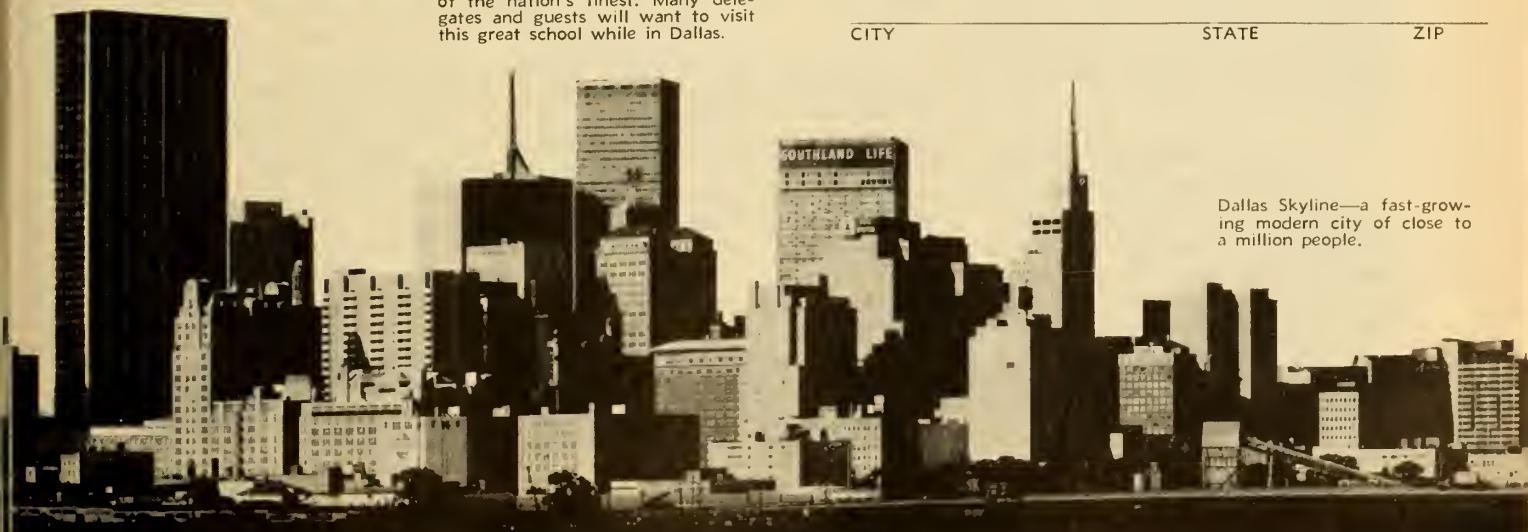
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B. P. Murphy challenged the image of a storefront church as "a fly-by-night, low-rate operation." He said the congregations, none of them Methodist affiliated, have sound stewardship programs and are fiscally responsible.

Dr. Dennis R. Fletcher, another board staff member, said that although these churches are sometimes looked down upon by main-line church members, they are more involved in mission than many established churches.

Test 'Top 40' Radio Show for Teens

Testing of a weekly radio program for and by teen-agers will begin March 1 with Methodist backing on about 15 stations.

Officials of the Methodist Television, Radio, and Film Commission (TRAFCO) say that the 30-minute program—to be called *The Place*—will be built around the playing of music from the teens' "top 40" list.

Young people will then discuss the social, moral, ethical, political, and theological implications of the lyrics. Many popular songs show an intense interest in the key social and religious issues of the day, says Dr. Harry C. Spencer, TRAFCO general secretary.

TRAFCO will provide the training and resource material for local hosts and community leaders. From that point, *The Place* becomes a totally locally produced show. It is hoped to have the series carried by at least 30 stations across the nation by June 1.

Dr. Spencer said the new venture grew from a felt need to get deeply involved in the rapidly growing youth culture. He expressed hope that the program may narrow the communications gap between generations by improving young people's ability to articulate their ideas and concerns.

TRAFCO also has projected plans for an information service on feature-length motion pictures that now make up so much of prime-time television programming. The evaluation would include references to such items as the quality of entertainment, the theological position assumed by the writer and producer in each film, the artistic merit, and the ethical implications.

Minneapolis Church Endorses Project Equality

Despite strong opposition, one of the Midwest's largest Methodist congregations has voted to join Project Equality, the nationwide effort to use the economic power of religious institutions to promote jobs for minority group workers. [See *Project Equality*, June, 1967, page 5.]

Hennepin Avenue Methodist

Church in Minneapolis, Minn., voted 118 for and 79 against the program during a special congregational meeting.

The 4,400-member congregation gained national attention 12 years ago when it absorbed most of the members of Border Methodist Church, a Negro congregation which lost its building to a housing project.

Nearly all voting members said they favored equality of opportunity but some felt that the church had no business using economic coercion. Some feared the project was open to abuse, particularly in the listing of approved firms in a Project Equality buyers guide to be circulated nationally.

Layman's Missionary Vision Is 20-20

Dr. W. B. Matthews, an eye specialist from Indianapolis, Ind., already has sent 150,000 pairs of eyeglasses abroad to supply the needs of four Methodist hospitals. Now the Methodist layman will send even more.

He and his wife recently have been asked to give similar aid to the Ludhiana and Vellore Christian Medical Hospitals in India and the Piper Memorial Hospital in the Congo.

To meet that request, Dr. Matthews is appealing for old eyeglasses, cases, and gold objects. He smelts the old gold and parts of metal eyeglass frames to raise funds for India projects, including a leprosy eradication center, an ambulance, and a mobile eye clinic.

The Matthews' address is 800 West Kessler Blvd., Indianapolis, Ind.

Methodists in the News

Two Methodist ministers have been named to President Johnson's new 18-member federal commission on obscenity and pornography: Dr. G. William Jones of Southern Methodist University, Dallas, Texas; and the Rev. Winfrey C. Link, Nashville, Tenn.

In January, Bishops John Wesley Lord of Washington, D.C., and James K. Mathews of Boston, Mass., were among several Methodist participants on an Inter-Religious Committee on Peace visit to Geneva, Rome, Jerusalem, Istanbul, New Delhi, Saigon, and Tokyo.

Layman Severin Peterson, Jr., Eden Prairie, Minn., has been commissioned by a Congregational church in suburban Minneapolis to return to work in South Viet Nam with Project Concern, a privately financed medical re-

Mobile Church to Serve Navaho Reservation

New Mexico Methodists will put "religion on wheels" with a mobile church for the Navaho Indians.

Plans were outlined at a meeting of the Albuquerque District for a four-wheel drive unit containing a church altar and living quarters for a minister. A clergyman and his wife will be named to minister to the 125,000 Navaho Indians on the massive reservation, which is about the size of West Virginia.

The \$15,000 rolling church will be ready by June, according to Dr. Charles Thigpen, superintendent of the Albuquerque District.

Thirty-nine Methodist congregations were represented at the meeting, highlighted by discussion about more new churches and work among the Indians. Among those attending was the Rev. Fred Yazzie of Crownpoint, N.Mex., a Navaho Methodist minister.

Bishop Balaram Dies In Lucknow, India

Bishop P. C. Benjamin Balaram, 59, head of the Lucknow Area of The Methodist Church in India, died of a heart attack on January 17.

One of four Methodist bishops in India, Bishop Balaram was elected in 1965 as episcopal leader of more than 20,000 Methodists in the Bengal and Lucknow Conferences. A leader in ecumenical affairs, the bishop studied in the United States as a Crusade Scholar.

He is survived by his wife, two daughters, and a son.

lief organization founded by Dr. James Turpin, a Methodist physician-clergymen. Mr. Peterson helped organize co-operatives and train farmers in marketing during six months at DaMpa in South Viet Nam's central highlands during 1967.

Mrs. Modena McPherson Holt, widow of the late Bishop Ivan Lee Holt, and Dr. Florence L. Nichols, a Canadian psychiatrist, left the U.S. on special missionary assignments early this year. Mrs. Holt will work in Hong Kong and Dr. Nichols in a Singapore Methodist project.

DEATH: Charles O. Loucks, 90, retired Chicago, Ill., attorney who served as general counsel for several Methodist boards and agencies and was prominent in formulating the plan of union for the present Methodist Church in 1939.

The CLOSED Mind

SEVERAL ARTICLES in this issue discuss the main source of controversy and division within The Methodist Church today—the gap between what we profess as a church, particularly in statements on social issues, and what we individually believe and practice. Any time the church takes exception to the way things are, hostility soars among those who do not want change—sometimes because they benefit from the status quo, or because they fear change.

The United States is going through similar internal struggles. In each of the three dominant issues that trouble and divide our society—Viet Nam, poverty, and race—the underlying question is whether we really are ready to match our declared ideals with action.

Clearly, just stating how things ought to be is not enough to change individual attitudes on controversial subjects such as these. Reciting the facts is not enough to change behavior, either, as any cigarette smoker illustrates.

Consider the question of urban unrest and violence. On March 1, the President's National Advisory Commission on Civil Disorders will issue its report. It is expected to speak frankly about the conditions that breed injustice, despair, unrest, and finally violence. It will make certain recommendations for action, and surely will call again for a great national commitment to eradicate those conditions which oppress, wound, and dehumanize fellowmen.

Will this report finally mobilize our society to deal decisively with the problem? Will it turn the tide of frustration and irrationality? No. For it will contain nothing not already known before, nor will it suggest any remedies that haven't already been proposed. It will not, in short, break through to those whose minds are closed on this subject, and whose attitudes must be changed before there is the broader consensus needed to move ahead positively.

In his book *The Open and Closed Mind*, Dr. Milton Rokeach describes the person of closed mind as one who:

1. Is highly intolerant toward beliefs other than those he holds himself;
 2. Tends to hold contradictory beliefs simultaneously, because he has not organized his thinking into a single, logical system;
 3. Is unable to differentiate among belief systems other than his own, lumping all alien beliefs together even if some are mutually contradictory, and
 4. Tends to accept beliefs on the authority of others, without sorting and evaluating for himself.
- Applying these characteristics to the current national dilemma centered around race, one could characterize the person of closed mind as one who:
- Does not listen to those whose ideas are—or seem—different from his own. If he thinks current Negro aspirations are uncalled for, he will “tune out” anything Negro spokesmen say, even if true.
 - May shout louder than others about the virtues of American democracy and freedom, then be the first to call for silencing (by force if necessary) those with whom he disagrees.
 - Cannot see the difference between moderate,

nonviolent civil-rights leaders and angry militants who openly advocate violence. He may think Martin Luther King is as dangerous as Stokely Carmichael—without recognizing that this lack of differentiation, and failure to support moderation, paves the way for extremism.

Compare these traits with those of the open-minded person. According to Dr. Rokeach, he is the person who accepts or rejects ideas on logical grounds, giving all relevant viewpoints a fair hearing before making up his own mind. He is willing to change his mind if the evidence warrants it.

History teaches that change is constant and inevitable. The question is not whether change will come, for surely it will. So the great need is for persons of open mind who are able to shape change so it is progress. The closed mind is able only to fight change, which is futile.

But why do people shut their minds? Three interrelated reasons suggest themselves.

First, minds are closed by narrow ideologies—value systems too rigid and selective to apply to all life situations, try as they may to do so. The day is past when any single social, political, or economic philosophy can provide all the answers.

Second, people shut their minds because of fear of the unfamiliar. This is at the root of much of the racial antagonism in this nation; we simply don't know other kinds of people, going so far as to set up barriers such as “restricted” suburbs that further diminish the chance we will come in contact with those different from us.

But, as Reuel Howe suggests, there are two primary ways of responding to fear. “We may run away from it, or face it; that is, we may be either cowardly or courageous.” He adds: “The fear of a crisis, unexplored and undefined, causes men to run from it; but the same crisis explored, classified, and responded to produces insight and stimulus that informs, guides, and transforms thought and energy from the responses of cowardice to those of courage and creativity.”

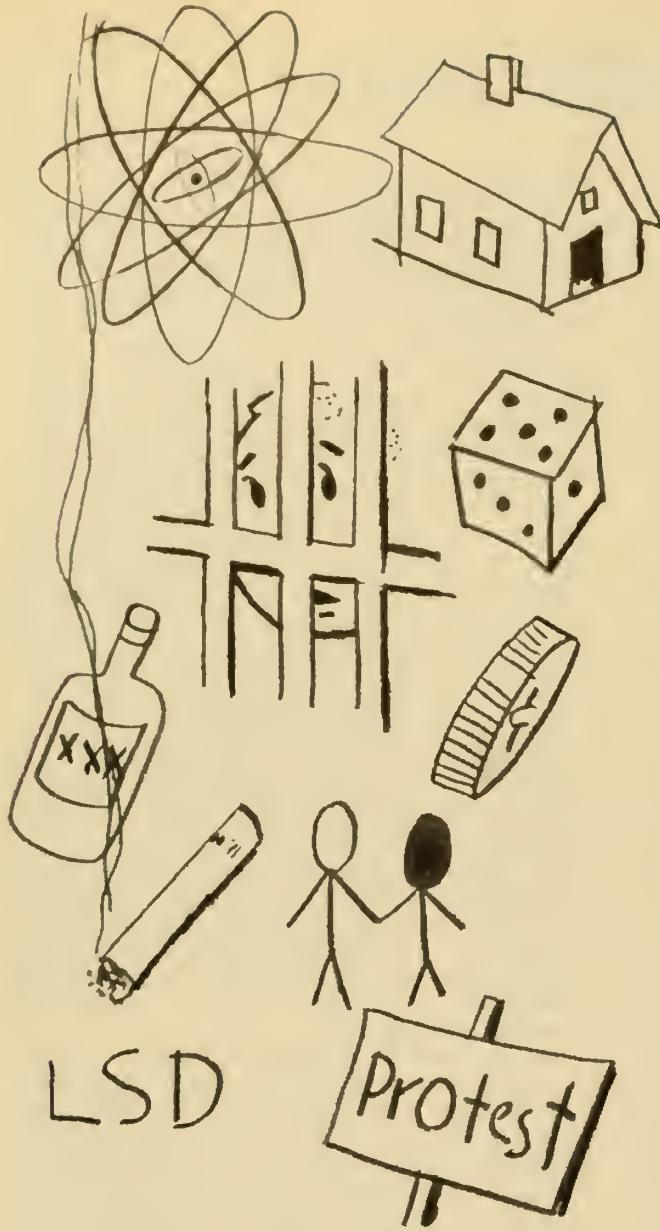
Finally, people close their minds because of unfaith. They cling desperately to the known, the way things are. Desolate though the present may be, they want to stick with it—even though the future always holds the possibility (though not the assurance) of being better. A person without faith has no hope.

For the Christian, of course, unfaith is the greatest sin. Christianity always has looked out and beyond, to the future. The Christian with a bedrock faith is not fearful of what is to be; he recognizes that all is under God's judgment. He is freer than the nonbeliever to step out with confidence, even when he cannot know what is to come.

As a practical matter, it is only the person of open mind—without the entrapments of narrow ideology, fear, and unfaith—who can show the way out of the crises that always will confront us.

The Christian church is commissioned to show the way for all men. It can do so only if its own members are open-minded. So where will this particular society go from here? The deciding vote is yours.

—YOUR EDITORS



By RALPH W. MUECKENHEIM, Pastor
St. Paul's Methodist Church, Inwood, N.Y.

A FEW YEARS AGO I was assigned to a church in Brooklyn, N.Y. I particularly remember June, 1964, when our lay delegate returned from annual conference and reported to our official board on some of the action taken on behalf of the 525 churches that constitute the New York Conference.

The conference again had called for the admission of Mainland China to the United Nations and for the U.S. government to reexamine its policy of isolation toward that country, he reported. The conference also had:

- Concluded that military methods in Viet Nam have very limited potential in achieving any social or political stability.
- Voted to raise a \$10,000 bail fund for those arrested while participating in civil-rights demonstrations endorsed by the conference Board of Christian Social Concerns.
- Asked churches to declare their willingness to accept assignment of pastors on their ability only, and not because of their race.

Almost to a man, our official board members were shocked. One questioned whether our representative had been at a church meeting or at a national political convention. Another implied that some of the positions sounded rather un-American. Still another made some vague reference to separation of church and state and then said, frankly, that he thought the church was meddling in affairs that were none of its business.

There really was no basis for this reaction because the church's social concern is far from new. It is as old as the prophet Isaiah warning the nation Israel that the Lord will not tolerate a nation that permits people to become poor.

Back in 1908, the former Methodist Episcopal

WHY WE STRESS SOCIAL CONCERN

Church adopted a statement later known as the Methodist Social Creed. The creed became the basis of the social concern position of the National Council of Churches of Christ. In 1939, a revised creed was adopted by the three Methodist denominations that re-united then as The Methodist Church, and it is a part of the Plan of Union which late next month in Dallas will bring our church and the Evangelical United Brethren together in The United Methodist Church.

That Social Creed, our declaration of social concern, is reexamined and can be updated every four years by the highest body in the church, the General Conference. Every member of the church should be acquainted with this declaration, which ranges in its topics from such controversial subjects as human rights to others less controversial, such as family life.

Many church members are unaware of the existence, not to mention the contents, of the creed. If more knew the social and political stands of their church, perhaps they would not have become members so quickly or spoken their vows quite so casually.

The creed warns Christianity never to become identified with a particular economic system (such as capitalism) and warns the church never to become nationalistic (that is, uncritically patriotic). It affirms the right of workers to bargain (endorsing the principle of labor unions), and affirms the rights of free speech, assembly, press, and broadcasting. Its contents are as broad as life itself and as deep as God's passionate concern for his children in their social and political relationships to one another.

As a member of The Methodist Church, you affirm your belief in the existence of God as Father, Son, and Holy Spirit. So, too, by virtue of your membership in The Methodist Church, you stand for and affirm the church's social concerns. Your church stands for the principle of labor unions as surely as it stands for the doctrine of the Trinity.

That the church takes positions on political and social matters should surprise no one. Those who are shocked reveal their ignorance of biblical faith, of the history of the church in times past, and of what the church is saying and doing in modern times. The church should be as concerned about air pollution as it is with the death-of-God theologians—maybe even more so.

There are three major principles of social concern which can help us put the Gospel, politics, and the social stand of the church in proper perspective.

First, Christians should be aware of the social aspects of sin.

Sin is not just what one individual does to hurt another. Sin is also what one *fails* to do through his society to help others. Sin is not just a private, personal thing; it infects institutions as well.

Walter Rauschenbusch, an early 20th-century theologian known as "the father of the social gospel," told a story he heard from a health officer in Toronto. The story illustrates how willing we Christians often

are to point out individual sins, even while we are ignoring massive social sins.

At that time if milk were found too dirty in Toronto, the milk cans were emptied and marked with large red labels. This hit the farmer where he lived. He might not care about the health of Toronto, but he did care for the good opinion of his own neighborhood. When he drove to the station to pick up his cans and found his friend chuckling over his red labels, it acted as a moral irritant.

One day a Mennonite farmer found a red label on his milk cans, and he swore a worldly oath. The Mennonites are a devout people who take the teaching of Christ literally and refuse to swear even in law courts. This man was expelled from his church—not for introducing cow dung into the intestines of babies but for expressing his belief in the damnation of the wicked in a nontheological way.

Can a person be considered a Christian in his private, personal, and family life if, in his social and political life, he does not strive to make life more livable and abundant for his fellowman?

Let me describe another man, and you decide if he was a Christian. His name was Theophilus E. Dönges. He was 69, stocky, slightly gray, conservatively dressed, quiet spoken, and the son of a Dutch Reformed clergyman.

A brilliant scholar, he obtained his law degree with honors and also held a doctorate of law. He gave up a very successful legal practice to enter politics and at the time of his death recently was president-elect of the Republic of South Africa.

He was known as a man who, in parliamentary debate and private discussion, never raised his voice. He was credited with being largely responsible for the growth of industry and commerce in his country. He was married and had two daughters. He loved to watch cricket, and played the game himself in his younger days.

This man had all appearances of Christian dedication. Yet, his most significant accomplishment was to pilot through Parliament several controversial race bills, including an act forbidding mixed marriages, the population registration act which classified people into racial groups, and the groups areas act, which rigidly separates racial groups. He was largely responsible for the success and efficiency of apartheid—segregation by race—in South Africa, and had a great deal to do with taking away every legal and human right from South Africa's black citizens.

Can a man be a Christian in his personal life and not in his political life? Can any man divorce the integrity of his own life from the integrity of the political and social system in which he lives and moves?

Sin is not just using the name of God in a degrading way. Sin is also using the most damaging swear word of our time, "nigger." Sin is paying your income tax without being mindful of some of the ways that tax money is being used by the government, namely to develop and use even more efficient napalm by which children and women and old people are being killed

in military actions on the other side of this earth.

Christianity is not just meeting your neighbor with a smile; it is weeping because you lament the suffering that goes on daily in this world in which we all participate just because we are trying to be loyal citizens. So the first principle of the church's social concern is that sin is social, not just individual.

The second principle is that the Gospel, the Christian message, is addressed to the social situation.

The message of God to the people of Israel in the Old Testament is addressed to a whole people: "Hear, O Israel," not "Hear, O John Jones, or Suzie Smith." It is seeing Jesus just as concerned with groups of people who were treated as outcasts as he was with prayer and the individual relationship a man also must have with his God.

In his book *A Theology for the Social Gospel*, Walter Rauschenbusch wrote:

"The social gospel is the old message of salvation, but enlarged and intensified. The individualistic gospel has taught us to see the sinfulness of every human heart and has inspired us with faith in the willingness and power of God to save every soul that comes to him.

"But it has not given us an adequate understanding of the sinfulness of the social order and its share in the sins of all individuals within it. It has not evoked faith in the will and power of God to redeem the permanent institutions of human society from their inherited guilt of oppression and extortion. Both our sense of sin and our faith in salvation have fallen short of the realities under its teaching.

"The social gospel seeks to bring men under repentance for their collective sins and to create a more sensitive and more modern conscience. It calls on us for the faith of the old prophets who believed in the salvation of nations."¹

Concern with society is really a call for the church to recover something of its converting role, though not so much with individuals as with the institutions of society. The idea of change (conversion) is a central idea to the Christian faith. When we apply it to individuals, it seems everyone is for it, but when the idea of change is applied to society and the ways of a nation, many loyal and committed church people plead for a hands-off policy. Dr. J. Edward Carothers, who heads the National Division of the Board of Missions, describes this in *Keepers of the Poor*:

"There are numbers of people who act as if they believe that the true role of the church is to help people adjust in tranquillity to almost anything that happens in personal or social life. The conviction that Christians are converted people whose main job is to convert the world has been largely supplanted by the proposition that Christians are people who have adjusted to the world through acquisition of a frame of

mind wherein abides the 'peace that passes understanding' regardless of what one's life is like or what is happening in society."²

The Christian's concern for society embraces the vision that society can be made whole. The Christian is concerned with the change or conversion of institutions and government to realize this idea.

The third and most practical principle is that more can be accomplished by individual Christians and by the church as a whole through group action than by individual action.

This is why the church takes stands on political matters and is actually engaged in lobbying for these positions. State councils of churches maintain offices and staffs with the expressed purpose of trying to influence the lawmakers of their states. Lobbying in itself is not wrong, where it is done openly and is free from both overt and subtle forms of bribery. In fact, lobbying is the most effective way to get things accomplished in government, and certainly governmental action is the prime mover of society.

Those who complain that business does too much lobbying are wrong. The fact is that other institutions directly dedicated to the service of humanity lobby too little. Their voices are not widely heard and their influence is not strongly felt. Therefore the more wealthy, better organized, and more sophisticated lobbies usually get their way.

The question for the church really is not whether to have social concern or not to have it, but what social concerns we should have. It is not whether we will stand for something but rather *what* to stand for, because those churches which refuse to express a social concern endorse—by their very silence—the status quo and help prevent beneficial change.

I believe that God will be more merciful with the church for having expressed concern, even if the church is wrong in some stands and expressions, than he will be if the church gives silent assent to all the social and political evils within the nation.

No one denies that the church, in expressing its social concern, is entering some very controversial areas. No one denies that the going often may be rough. When you walk among eggs, you're bound to break a few.

"Our distaste for being converted, or, for that matter, our distaste for trying to convert our social practices is easily understood," Dr. Carothers summarizes.

"Life is hard enough when we discover that our favorite cake is not good for us. It is much harder when we discover that our favorite prejudice is bad not only for us but also for everybody else. It is a hellish experience to be forced to face one's guilt and then be nudged, nurtured, herded, and finally cornered by some Nathan who says, 'Thou art the man.' When the church does this, it is being true to the converting role which is its fundamental reason for being."

John Wesley said the world was his parish. Not the church, but the *world!* □

¹ From *A Theology for the Social Gospel* by Walter Rauschenbusch, copyright 1917 by The Macmillan Company. Used by permission.—Eds.

² From *Keepers of the Poor*. Copyright © 1966 by the Board of Missions of The Methodist Church.—Eds.

WHERE THE METHODIST CHURCH STANDS

By WILLMON L. WHITE, Associate Editor

TO BE A Methodist is to put things strongly."

The social-action pioneer who said it was Bishop Francis J. McConnell. Brandishing the Methodist Social Creed, he took on the goliaths of the steel industry in the early 1920s and convinced the public that poor wages and working conditions were morally wrong.

The Social Creed has been described as a kind of Christian Magna Charta for U.S. Protestantism—a living document which Methodist General Conferences over the past 60 years have expanded as new social issues arose.

The creed does not lend itself to easy summarization, but it speaks boldly to a surprisingly broad range of human concerns. Here, excerpted from the latest Methodist *Discipline*, are some highlights of Methodist stands, drawn both from the creed itself and from other related resolutions passed by General Conference. Fuller understanding of Methodist social stands requires study of the full text of the Social Creed and its supporting resolutions.

Peace and World Order

■ *The United Nations*—"We believe that Christianity cannot be nationalistic; it must be universal in its outlook and appeal. . . . The United Nations is a working cen-

ter of international co-operation which provides the most hopeful avenue leading to peace and world order. . . . We believe the United Nations and its agencies should be supported, strengthened, and improved. Moreover, if these facilities are to become most effective, the United Nations, with membership open to all nations which seek to join and which subscribe to its charter, must be given sufficient authority to enact, interpret, and enforce world law against aggression and war."

■ *Disarmament*—"Armaments no longer hold hope of security, but only the threat of nuclear destruction. . . . Christians must consider the *spiritual, social, and economic* damage done to persons and societies gripped in the terror of the present arms race." The creed also calls on people in defense-related industry "to be willing to accept readjustments and even sacrifices in their lives, so that when safeguarded disarmament is possible the improvement of the world will not be impeded by what appears to be economic self-interest."

■ *East-West Coexistence*—"The Christian churches and their members have a special responsibility to press for a transformation of 'co-existence' into 'co-operation.' The avoidance of major war coupled with ideological competition and based on mere toleration for the sake of mutual survival is not enough. Churchmen should increase their contacts and fellowships with churchmen across na-

tional and ideological barriers. But they must do more. They must enter into communication and conversation with those who differ and who may be antagonistic to the Church."

■ *Mainland China and Cuba*—" . . . policies of isolation toward Mainland China should be carefully re-examined to determine whether their continuance will not intensify bitterness, and imprison rather than free the people in those lands from hardships, repression, and authoritarian control. . . . we urge the United States and other nations to work toward improved cultural, economic, and political relations with those countries and with all countries."

Military Service and Training

"We reaffirm the opposition of The Methodist Church to compulsory military training and service in peacetime. . . . it holds within its fellowship those who sincerely differ as to the Christian's duty in regard to military service. We ask and claim exemption by legal processes from all forms of military preparation or service for all religious conscientious objectors . . ." [A supporting resolution adds that "all sincere conscientious objectors should be granted recognition and assigned to appropriate civilian service regardless of whether they profess religious grounds as a basis for their stand."] "We also recognize that non-violent resistance can be a valid form of Christian witness. . . . it is our obligation to render

every assistance to the individual who conscientiously objects to service in the military forces."

Economic Life

■ **Power and Wealth**—"The Christian point of view demands that concentration of power in government, labor, business, and religious organizations be used responsibly. The task of the church in this regard is to help people in positions of power and the organizations they serve to achieve and exercise a high level of social responsibility." Regarding wealth: "We recognize the perils of prosperity. . . . As Christians we must examine earnestly before God our personal and business practices, lest we adopt the standards and assumptions of a materialistic society."

■ **Poverty and Unemployment**—"We believe it is our Christian duty to provide opportunities for education and training for people to earn a living for themselves and their dependents, so that they may take advantage of new technology. Lack of significant employment tends to destroy human self-respect."

■ **Working Conditions**—"We urge the protection of the worker from dangerous and unsanitary working conditions, and from occupational diseases. We stand for reasonable hours of labor, for just wages, for a fair day's work for a fair day's wages, for just working conditions, for periods of leisure, and for an equitable division of the product of industry. We believe special protection should be provided for women and children, as well as migrant workers and others especially vulnerable to exploitation."

■ **Collective Bargaining**—"We stand for the right of employees and employers alike to organize for collective bargaining, protection of both in the exercise of their right, the responsibility of both to bargain in good faith, and the obligation of both to work for the public good."

General Welfare

■ **Alcohol Problems**—"The Methodist stand is clear. We stand for total abstinence, and urge all members to abstain. Those accepting nomination or appointment for any official leadership in The Methodist Church are expected to set a worthy example by

refraining from all use of intoxicating beverages. Abstinence is not enough. We also urge our people to join with those engaged in positive and constructive programs seeking solutions to alcohol problems. These include education in church and school, rehabilitation for alcoholics, strongest attainable legal controls, and the stimulation of sound empirical research."

■ **Drug Abuse**—"We express concern and alarm over the widespread abuse of drugs which stimulate, depress, or distort human perception and behavior. . . . The Church should support carefully designed plans to control the traffic in narcotics and to rehabilitate the addict. We urge the reform of existing legal barriers for successful rehabilitation of the drug offender. . . . Churches should assist in developing halfway houses and similar centers to provide a therapeutic and supportive community for addicts. We call on our people to avoid easy indulgence in tranquilizers, psychic energizers, and barbiturates. . . . We deplore the growing use of dangerous drugs which produce hallucinations, and condemn the exaggerated claims of their devotees that such drugs offer spiritual insight."

■ **Tobacco**—"We call upon churches to institute programs of education for youth and adults on health and smoking. . . . We ask all Methodist agencies and institutions to remove smoking ads from their publications and tobacco vending machines from their premises. We urge government planning to decrease the dependence on large segments of our economy on the growing and processing of tobacco."

■ **Gambling**—"Organized and commercial gambling is a menace to business, breeds crime and poverty, and is destructive of the interests of good government. Legalized pari-mutuel betting has greatly increased gambling and stimulated illegal bookmaking. Dependence on gambling revenue has led many states to exploit the weaknesses of their own citizens. Public apathy and lack of awareness that petty gambling feeds organized crime have opened the door to the spread of legalized gambling. We support the strong enforcement of laws restricting gambling, the repeal of all laws legalizing gambling, and the rehabilitation of compulsive gam-

blers. . . . All Methodist churches shall abstain from the use of raffles, lotteries, and games of chance for any purpose."

■ **Crime and Delinquency**—The Methodist Church "deplore[s] capital punishment" and "recognizes that most offenders can be rehabilitated." While individuals should not be excused from personal responsibility, "we confess that all of us share responsibility for the social conditions which breed crime and delinquency. . . . We urge Methodists to work with other concerned citizens to improve law enforcement, judicial procedures, confinement and parole, and after-care systems."

■ **Social Welfare**—"Continued high levels of unemployment and pockets of poverty highlight the critical need for public and private assistance to those unable to earn an adequate livelihood. Public programs of welfare are needed which: provide physical necessities for the destitute; respect the integrity and dignity of persons; encourage economic independence; provide for services such as homemaking, birth control, literacy development, and cultural opportunities; . . . The Church must develop specialized ministries to the blind, the physically and mentally handicapped, unmarried expectant parents, the divorced, the social deviants. . . . Face-to-face contacts between the socially privileged and the underprivileged are seriously needed."

■ **Mental Health**—"We encourage our churches to work with other agencies to assure adequate facilities for the care of the mentally disturbed and the retarded of the community, to offer counseling services to those emotionally and spiritually distressed, and to co-operate intelligently with physicians and institutions of healing in the over-all care of the sick."

Racial Justice and Human Rights

■ **Methodism and Race**—"With respect to race the aim of The Methodist Church is nothing less than an inclusive church in an inclusive society. . . . We call on all pastors and church officials to maintain local church services and activities, and local church membership, open to persons of all races, with equal opportunity for all to participate fully in every aspect of local church life, includ-

The Methodist Social Creed of 1908

Methodism's first formal position statement on social issues was passed by the 1908 General Conference of the former Methodist Episcopal Church. While dominant issues have changed, it remains a concise statement of why the church has social concerns.

The Methodist Episcopal Church stands—

For equal rights and complete justice for all men in all stations of life.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

For the abolition of child labor.

For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life.

For a release from employment one day in seven.

For a living wage in every industry.

For the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised.

For the recognition of the Golden Rule and the mind of Christ as the supreme law of society and the sure remedy for all social ills.

ing the appointment of ministers to the churches."

■ **Fair Employment**—"We call on all Methodist bodies, organizations, and officials to practice fair employment policies, and to render services to the public without racial segregation or discrimination." They also are urged to use their influence to secure fair employment practices and nonsegregated services in the companies and concerns with which they do business and in corporations in which they invest.

■ **Education**—"The Methodist Church . . . affirm[s] the potential social, cultural, and spiritual benefits of integrated education. Methodists should endeavor to eliminate racial segregation (including de facto segregation) in all public and Methodist schools everywhere."

■ **Open Housing**—"Christians must insist that all people have the freedom to reside wherever their economic means and their personal wishes permit. The local church should prepare its members to live in integrated neighborhoods and challenge them to help in creating fully inclusive communities."

■ **Demonstrations**—"A public march or other demonstration as a dramatic petition for attention and justice is in line with the principles and practices of a free society. When such orderly protests are undertaken, the goal should be clearly identifiable. When resort to orderly, responsible, non-violent public demonstrations by those engaged in the struggle for racial justice provokes violent retaliation on the part of police or onlookers, the blame for the violence should be placed on the violent, and not on the peaceable demonstrators."

■ **Civil Disobedience**—"There are certain circumstances when arbitrary authority is sought to be imposed under laws which are neither just nor valid as law. . . . Christians have long recognized that after exhausting every reasonable legal means for redress of grievances, the individual is faced with the moral and legal dilemma of whether or not his peculiar circumstances require obedience to 'God rather than men.' There are instances in the current struggle for racial justice when responsible Christians cannot avoid such a decision."

Family Concerns

■ **Planned Parenthood**—" . . . planned parenthood, practiced with respect for human life, fulfills rather than violates the will of God. It is the duty of each married couple prayerfully and responsibly to seek parenthood, avert it, or defer it . . ." Each married couple has a "right and duty" to control conception and use birth-control methods which meet the approval of the medical profession. "Families in all parts of the world should have available to them necessary information and medical assistance for birth control through public and private programs," especially in view of the pressing world population problem.

■ **The Christian and Sex**—"Our society is caught up in a strange revolution in sex standards. The commercial exploitation and distortion of sex in novels, magazines, and films has become a distressing feature of our social life. . . . The churches should lead out in programs of instruction on the biological, social, and theological dimensions of sex. Persons troubled and broken by sex problems must find forgiveness and redemption in our churches. We call on our members to support responsible community action for the legal elimination of hard-core pornography."

■ **Sex Education**—"If properly instructed, parents are best fitted to educate their children in regard to sex; but if they have been negligent, then qualified persons in the Church should reverently teach the beautiful truths of life. We recognize that sex education is not mere information. It includes also the formation of attitudes and habits."

■ **Divorce**—"Divorce is not the answer to the problems that cause it. . . . The Church must stand ready to point out these basic problems to couples contemplating divorce, and help them to discover and, if possible, to overcome such difficulties. . . . we are obliged to aid, by counsel, persons who have experienced broken marriage, to guide them so that they may make satisfactory adjustments . . . We also favor a longer interval between application for and granting of divorce. . . . We further favor more nearly uniform marriage and divorce laws . . ." □

As church agencies, councils, and conferences continue to crank out policy resolutions on social issues, nagging questions persist about who speaks for the church and whether anybody is listening. In this discussion, a panel of three churchmen comments on the uses, misuses, and limitations of pronouncements as instruments for change.

ARE POLICY STATEMENTS USEFUL?

The Panel



A. Dudley Ward,
general secretary of the
Methodist Board of
Christian Social Concerns,
Washington, D.C.



E. Donald Longenecker,
Methodist layman and
chairman of Trenton (N.J.)
State College's department
of special education.



Lester L. Moore,
pastor of the Methodist
Church in Corning, Iowa,
and former assistant to
a U.S. Congressman.

‘Yes, When Backed By Study, Action’

By A. DUDLEY WARD

TO BE SKEPTICAL of the value of pronouncements, resolutions, and policy statements made by church organizations is unusual if not heretical for a social-action executive for they are his customary stock-in-trade. But this is where I find myself today after almost 20 years of intimate involvement in social and ethical research and action, 14 of those years with Methodist social-action boards.

Why? First, because such pronouncements often are written without adequate technical and ethical grounding. Usually this is not due to lack of knowledge or competence. In too many instances, there is too little desire really to deal with both the hard facts and the moral ambiguities of issues.

Second, because too many assume that when a statement has been prepared and adopted, something worthwhile has been accomplished. It becomes an easy substitute for actual and specific involvement in the drama of political, economic, and social decisions and action.

Third, because the sheer financial cost of developing, adopting, printing, and distributing pronouncements should give real pause to those of us who are responsible for so many. The expenditure of staff and board-member time and travel expense alone can

be staggering and sometimes difficult to justify.

Finally, one of the increasing difficulties with policy statements is the common tendency to issue too many too often on too many subjects. This is a constant problem for a social-action executive, for both staff and board members feel that something must be said—and quickly—about each one's pet cause. As a result, for example, many Methodists have assumed that drafting and issuing statements is the primary function of their General Board of Christian Social Concerns. That simply is not the case.

Proper 'Homework' Is Essential

Let it be clear, however, that I am committed to the necessity of both study documents and pronouncements on social-action themes—as long as both are prepared by valid and reliable procedures.

First and most important is adequate preparation. The fundamental material needed from social ethics and the technical and social sciences is available to any churchman willing to do his homework. There is no reason why anyone should be unequipped today to deal with any of the critical social issues. But this does require extensive investment of time and effort in the study of the literature, both sacred and secular, and a dedication to tapping, in consultation and personal inquiry, the resources of experts from technical disciplines and theology.

A second necessity in the preparation of pronouncements is allowing the interaction of various viewpoints in mutual respect. Pronouncements seldom satisfy even those involved in their preparation, or are as sharp on the cutting edge as some would like. Still, they can be a thrust forward in response to complex issues.

Third, and quite apart from the preparation of specific pronouncements, persons with particular and specialized competence and those expert in modern techniques of administration and communication ought to be in constant dialogue with Christian ethicists. One of the best examples is the church's long-standing interest in the field of international affairs. Many churchmen have carried their ethical concerns into the diplomatic arena. One such man is the Honorable Ernest A. Gross, a Methodist layman, who has combined technical knowledge, implementing capacity, and experience in representing the United States at the United Nations.

Fourth, we must be willing to give sufficient time for extensive reflective review, contemplation, and debate of the essential background material and the pronouncement itself. This does not preclude issuing in fairly quick order a pronouncement on a particular concern. But it does assume that those who frame the statement will have had the opportunity, over an extended period of time, to develop an understanding of the general field under discussion and often of the specific issue being confronted. This more thorough process will help eliminate what to me is an irresponsible practice: passing statements on controversial and complex issues by a bare majority, then issuing them as though they had the authority of full agreement.

Fifth, when pronouncements are issued they should

be addressed to the church. If society also wishes to listen, well and good. Implicit in this is the need for considerable humility about the positions adopted. Much of the misunderstanding about pronouncements traces to the assumption that self-righteous judgments are made with a dogmatism ill befitting the complexities of most modern social issues.

Sixth, the preparation and adoption of a pronouncement is intended only as the beginning of a process of distribution and discussion to which greater attention and care should be given. When pronouncements are sent to local churches, for example, carefully prepared explanatory material is essential if discussion is to be constructive and lead to appropriate action.

Finally, we should always ask: "Is there an alternative way of doing the job?" This could mean simply the recommendation of available literature; it may mean the preparation of a study document; it could be a catalog of differing points of view. A pronouncement ought to be viewed as a kind of ultimate action rather than the easy way out.

The Uses of Pronouncements

What are some of the productive uses for policy statements?

One is that a properly developed, authentic statement can set the directions of the church for a long time. The Methodist Church's most significant contribution in this regard was the development in 1908 of a social creed, which has set the direction for six decades of the denomination's social involvement. In its first form it dealt only with economic justice. Over the years subsequent General Conferences have expanded it into a document which deals with many issues. Still, that first social creed set a new tone in the life of the American churches; it soon was adopted by the newly formed Federal Council of Churches.

Sound pronouncements remind the church of its own principles and responsibilities. This has been crucially illustrated in recent years in the struggle for racial justice. The church could not have supported the civil-rights movement with integrity unless it also had said that what applies to society applies in the church, that we in the church must work for change in our own internal patterns of segregation and discrimination. In the process, the church had a catharsis for its own sin. Now, once again, a time of reassessment is on us as nonviolent involvement, which enjoyed a consensus in most of the nation, is being replaced with a new dynamic tied up in the use of "black power." A new imperative is on the church to think its way through to a new statement of principles and action.

Social pronouncements, properly developed, force the church to come into dialogue with the world. One of the great events in Methodist history was the church's confrontation of the steel industry over wages and working conditions about 40 years ago. This was based on principles expressed in the Social Creed.

Pronouncements help the church clarify its own positions in the face of changing situations and current debate. One of the most pressing issues presently facing The Methodist Church is that of addictives—

drugs, alcohol, and tobacco. For a church which has taken certain positions seriously over long periods of time, this is an extremely hot, difficult issue to handle in the face of conflicting viewpoints and practices among Methodists. All the propensities toward non-change are involved, with an insistent pressure from many other quarters for realism and redefinition. The task is to evaluate the existing positions, carefully consider the current data available, consult widely, list tentative conclusions, and then recommend positions. In that process, clarification will occur if participants' minds are not shut tight at the outset.

A recent book which has initiated much debate in the religious community is *Who Speaks for the Church?* by Professor Paul Ramsey (Abingdon, \$2.45). It raises the essential questions about how the church can relate responsibly to social issues. Much can be said for Ramsey's arguments—basically that the church should develop general principles for its life and attempt to create a climate in the world conducive to the application of Christian principles. The church, he feels, generally should not direct its pronouncements toward immediate political and economic decisions. He sees the church's social role largely as that of "cultivating the political ethos of the nation and informing the conscience of the statesman."

One of the difficulties with this theory is that it is impossible to determine specific actions only on the basis of general principles. Further, it is impossible

for the church to wait until the total church and the total society have arrived at consensus. One function of statements, pronouncements, and resolutions is to participate in the conditioning necessary for constructive social change.

Those who work in social action and attempt to deal constructively with the implications of social ethics and the demands of our technological society know too well the impossibility of satisfying the requirement for "full Christian warrants"—Ramsey's term for general agreement in the church on an issue. This is too inflexible and narrow a context within which to work in a world in which theology must increasingly come out of the drama of God's action in history.

The nature of life itself is specific; and if the church is going to be involved at all, it must be specific. Methodism, from its beginning, has been involved in specific issues and has made its judgments known in detail. This is even more important now. But our social pronouncements must have the full benefit of our tradition and of the kind of insights which are developed over a long period of time.

Increasingly, I think, whatever we say will be viewed as authentic and responsible, and will help the church perform as a constructive social-change agent, if the procedures illustrated here are followed.

This, I am convinced, is God's mission for the church today. □

'Grass Roots Divided on Social Issues'

By E. DONALD LONGENECKER

BECAUSE IT IS apparent that a relevant church must be *involved* in the issues that trouble and divide men, we need to ask ourselves why the sincere attempts of church leaders to discuss and formulate policy statements on basic social problems often seem to fall on deaf ears at the local-church level.

As a Methodist layman and a professional educator, I see at least three reasons why the church fails in this fundamental function.

First, we have the traditional practice of separating the so-called secular from the sacred. We have been indoctrinated with the firm conviction that God does not want us to stoop to get our hands dirtied with the messy affairs of the world of flesh and blood. Some still say the church has just one piece of valid business—the saving and nurture of souls. But while the spiritual and priestly ministry goes on, we dare not neglect the often painful prophetic task.

A second most serious shortcoming contributing to the ineffectiveness of church policy statements is a lack of *obligated commitment*. Nearly all organizations impose specific membership commitments, including financial support, to advance their goals. When we balk at Christ's direct admonitions—"Follow me . . ." "Do these things . . ."—is it any wonder that the less eternal pronouncements of our very human church

leaders today are largely ignored? Until the church can speak and act from a position of strength, which requires definite and firm commitments by its membership, it will have no effective voice.

A third characteristic of the church that contributes to the weak impact of pronouncements is the lack of common beliefs on *how* Christians should put their theology into practice. For example, "You shall not kill" is certainly not an ambiguous commandment. Yet from time immemorial, all civilizations, so-called Christian ones included, have not found suitable alternatives to threats to law and order.

No Local-Church Consensus

This lack of uniformity of attitudes and opinions among even one 400-member congregation was dramatically illustrated in an attitude survey we recently conducted at the Yardley Methodist Church, located in metropolitan Philadelphia.

Using a 91-item questionnaire, we polled a sample of 80 church members anonymously. Sex, age, and frequency of church attendance were checked for possible biases. However, no significant differences were found in the replies on any of these variables, although most of the respondents were 20 to 49 years old and attended church more than once a month.

The questions were grouped under the following main categories: (1) war, peace, and disarmament, (2) United Nations, (3) foreign policy, (4) role of federal government, (5) labor unions and management, (6) civil rights, and (7) role of church in social, political, and ecumenical activities.

A most striking observation was the wide divergence of opinions expressed on almost all questions—in spite of the fact that the group was relatively homogeneous socially, educationally, economically, perhaps politically, and certainly denominationally.

A second and somewhat surprising finding was that quite a sizable percentage of typical, devoted churchgoers hold attitudes that are incompatible with their theological and political heritage. One third believe Negroes are not entitled to "equal civil rights." One third feel ministers should not express their personal convictions on political and social issues. From one half to two thirds believe the church should not take official positions on such issues as segregation, use of drugs and alcohol, interfaith activities, role of religion in education, and the relation between religion and government.

Nearly three fourths objected to an individual's right to protest publicly against his country's war policy, while 50 percent questioned the right of an individual to be a conscientious objector on the basis of religious convictions. Forty percent would reject Negro neighbors, 30 percent would reject professional services by Negroes, 25 percent would "prohibit" interracial marriages, and 20 percent would "prohibit" interracial religious services.

Apparently, a sizable number of our typical, middle-class, religiously active adults do not sincerely believe in the right of the individual to dissent, oppose public policy, be a conscientious objector, live, work, marry,

or even worship according to his own dictates.

These attitudes are still a real part of our religious community, even when they are held—as in this instance—by individuals who are moderately well educated, hardworking, and fairly affluent, who have a high degree of personal freedom in a community rich in both historical and religious traditions, and who ostensibly practice their religious beliefs, at least in ritual. In view of these findings, is there any wonder that the church's attempts to formulate policy statements typically are not accepted or supported by a large number of its members?

Churches Dare Not Be Silent

If the church's leadership cannot speak with authority for its membership in formulating policy positions on complex and perplexing issues, is silence the best policy? Never! Silence gives the illusion of harmony and peace, that disagreements are absent or not important. At least when controversial issues are out in the open, some people take the opportunity to separate the heat from the substance and become better informed.

By silence, the church implies indifference to burning social problems. In this respect, I agree with Roger Shinn, who said last fall in *Christianity and Crisis*:

"In its long history, the church has erred more often by acceptance of the status quo than by premature criticism. It has erred more often by a silence that meant a tacit support of The Establishment than by deeds of ethical daring. . . .

"Yet, when we speak and act, we had better take care to know what we are talking about. And when we are sure that we are on God's side, we had better acknowledge that those who disagree with us may also have some reason to believe they are right." □

'Statements Seldom Sway Lawmakers'

By LESTER L. MOORE

ON THE LAST DAY of annual conference, when nerves are frayed and bones are weary, a resolution is introduced to urge the United States to "get out of Viet Nam." After an hour or more of acrimonious debate and appeals to "save the innocent Vietnamese" or "back our boys in Viet Nam," the resolution is passed and sent to the President and members of Congress.

The delegates who have fought hard for this victory relax, and those who voted for it feel a great sense of achievement for having done something "relevant."

The tragic truth, however, is that passing resolutions is not enough. Unless churchmen are willing to go a step beyond, into study and political action, the victory is hollow and the accomplishment will go largely unnoticed by the policy makers it was intended to influence.

The futility of trying to influence policy by the passage of resolutions was one of the hardest lessons

I learned while serving as administrative assistant to Iowa Congressman John R. Hansen during the 89th Congress. As an active participant in our annual conference Board of Christian Social Concerns, I had worked diligently to pass resolutions under the impression that they would influence the congressmen from my state.

My experience in Washington taught me that a church-conference resolution does not have as much effect on politically oriented government officials as do five personal letters. This is understandable. Individual letters come from voting citizens who care enough about an issue to express themselves. They usually are persons who take the trouble to find out about the congressman's position and voting record and they talk with other citizens. The elected public official cannot disregard these expressions if he hopes to remain in office.

On the other hand, when a congressman receives a

resolution of a church group, he customarily answers only the one person who forwarded it, and often finds it easy to be noncommittal. He knows that few if any of those who voted for the resolution will ever read his response; if they really were concerned, they would write personally. This may sound somewhat cynical, but it is political reality.

This is not to suggest, however, that church organizations should stop introducing, debating, and passing resolutions that speak to the problems of the world. Far from it; the need for the church to address itself to the urgent matters of national and world affairs cannot be overemphasized.

Church Must Be Prophetic

Some feel that the church is unqualified in the political area and should remain silent. I could not disagree more ardently. The General Conference, the annual conference, the official board should pass resolutions that speak firmly and specifically to world, national, and local situations. These expressions of concern establish and support the church's rightful role to be free and prophetic when the situation warrants. As John C. Bennett has reminded us in his book *When Christians Make Political Decisions* (Association Press, 75¢):

"Totalitarian governments always try to suppress or to domesticate the churches because they know that it is much easier to control individuals one by one than a religious community that lives by a different faith from that of the state and which has the corporate toughness to resist the state."

So it is not the *passing* of resolutions which I oppose, but rather the church's trying to use them as heavy artillery attempts to exert influence on governmental units.

The value of a church conference resolution in shaping policy decisions is in direct proportion to the way it is used to stimulate and educate local congregations. Instead of heaving a sigh of relief when the resolution is passed, we should see it as a major challenge and opportunity to open new areas of understanding in our local churches—the starting point for more effective and far-reaching influence of lawmakers at all levels of government.

Lawmakers Open to Influence

Tragically, we could influence the councils of government if we really went about it properly. The world of politics is much more susceptible to clear and firm direction than most of us are aware. Given the kind of direction churchmen could provide, it is possible to translate our concerns into political action.

This is not accomplished without a great deal of soul-searching. Anytime we try to find the Christian solution, we are on shaky ground. We must not forget that National Socialism came into power in Germany waving the banner of "positive Christianity." There are many groups in the United States today who speak in terms of "Christian economics" and "Christian anticommunist crusades." Extremist groups have tried to appropriate for themselves a narrow interpretation of what the Gospel demands. If this narrow view of

Christianity is what guides us, then we ought to leave well enough alone.

If, however, we are willing to use church policy statements as a basis for concentrated study by members of our congregations, we can perform a signal service to our nation and society. Local congregational study may not come to the same conclusions as the policy statements; but if we interact with a willingness to listen as well as speak, we may find even more creative solutions.

All this presupposes that the local group is willing to dig in with some honest study. Unless we are prepared to do the necessary homework, then perhaps silence is our best response. Matters affecting the lives of millions of people at home and abroad are too serious to treat with the superficiality we often bring to the work of the church. We do not influence political life by spurts and starts but by continual concentration and involvement.

One of the major criticisms leveled at the church is that we often speak without knowledge. The ill-informed and uninformed are easy to ignore, but knowledge is power.

The lack of facts concerning politics and political movements points up one of the major weaknesses in the average churchman's attempts to influence national policy effectively. He simply does not have the information to make Christian judgments, and all too often lacks the inclination to secure this information. It is too easy to make judgments based on what he has seen on television or read in the daily news and picture weeklies. Is this information accurate, responsible, and unbiased? Perhaps so, but too many use the mass media primarily to confirm preconceived notions.

Seek Facts, Right and Left

The responsible Christian will doggedly search out facts. This does not mean giving up the daily and weekly news media; it does mean counteracting their bias with views on the other side of the political spectrum. Such publications as the *New Republic*, *Renewal*, *Current*, *Between the Lines*, and *I. F. Stone Weekly* help to clarify the issues and open up new ramifications that often are totally ignored by the popular press. Another source is the *Public Broadcast Laboratory* on the National Educational Television (NET) network.

After taking time to isolate and study the issues, the responsible churchman will make his voice heard by communicating with the politician. *He will even become a politician himself.* Churchmen are far more effective when they are actively engaged in the decision-making process. This is not nearly as difficult as one might imagine. Both major political parties are open to creative and thoughtful people. It has been my experience that the world of politics is wide open to anyone who is really willing to become involved.

If church policy statements are used to awaken a lethargic church to action, they can render a valuable service. But we are naïvely mistaken if we think these statements of themselves have any major bearing on the shaping of national policy. The real power of the church is where the votes are. □



The Rev. Harold McElvany (standing) referees a "Parish Palaver" at Court Street Church, Rockford, Ill.

PASTOR vs. LAYMAN:

Reducing the Gap

By **NEWMAN CRYER**
Associate Editor

HURRAH! No Sermon! Let's Dialogue."

This line was printed in the church bulletin where the sermon title should have been. And it was no joke. There really wasn't any sermon that Sunday after Easter last year.

The service began with the usual prayers, affirmation, Scripture, and offering. But after the hymn that usually precedes the sermon, the minister of Bayport Methodist Church, on Long Island, N.Y., stepped from behind the pulpit and down into the center aisle.

"The sermon is basically a monologue," explained the Rev. Landon K. Owen. "The hearers are passive.

You may not hear or you may not agree. Monologue is the poorest form of communication. It presupposes that the person speaking is going to tell other persons something they need to know.

"But dialogue," he continued "is when we communicate together. That is what we want to do here today. An example is the conversation Jesus had with the lawyer as the story is told in the Gospel of Luke. After a discourse with Jesus, the man ended up answering his own question about who might inherit eternal life.

"The same is true of the parables," he added. "They involved people in dialogue."

Then Mr. Owen asked the members of his congregation to "share your joys and affirmations, your confusions and unfulfilled expectations, your doubts and disappointments with one another, right here and now."

Somewhat to the minister's surprise, they did.

"I was afraid that I might be greeted with an ominous silence," Mr. Owen confesses. "So I seeded a few questions among key members of the congregation. But we didn't need them!"

Questions and comments started out on a surface level. "How can we increase the number of church workers so that the same people do

not have to do all the work?" one member asked. Another commented: "I feel the need of a more personal experience of faith, like that we got from the Billy Graham campaign."

This kind of dialogue was all right for one Sunday, the minister thought, but it had to go deeper to mean anything. Then a man in the back of the church confessed to some basic doubts. In fact, he cast himself in the role of a searching agnostic.

Somebody else said he understood. A high-school boy expressed views along similar lines. And a woman said she felt that doubt is a common experience for most sensitive, sincere persons.

As the conversation moved into deeper levels, a young girl in the choir captured the spirit of dialogue which the minister had hoped for.

"This is good," she said. "It's like a family around a supper table, trying to work out their problems and being honest with one another."

Mr. Owen since has moved to another church in Whitestone, N.Y., but his successor, the Rev. David Benedict, is interested in continuing opportunities for honest dialogue. And yet Bayport is just one example of what is taking place in many churches as they search for ways to close the communication gap between pastors and laymen.

Another dialogue technique has been carried out on two separate occasions by Court Street Methodist Church, Rockford, Ill., an established downtown church with more than 3,000 members. Their "Parish Palaver" is an attempt to draw lay members into conversation with the church staff about matters of mutual concern.

The palaver takes place in a large dining room, which is a more informal setting than the sanctuary would be. The pastor presides, and all present are invited to submit questions verbally or in writing.

Written questions are collected and sent to the front table where the ministers, business administrator, and a lay leader are seated. A question may be directed either to a specific panel member or it

may be given to the panel at large for anyone who wants to field it.

To prime the pump, each of the four ministers makes a short opening statement about recent developments in his area of responsibility. Then the firing starts.

At the first palaver session, many of the questions related to official church stands on particular issues, such as birth control, the National Council of Churches, and the use of alcoholic beverages.

Court Street's second Parish Palaver turned more to local matters: the projected building program to add much-needed space, organ repairs, and what happens to the old hymnals.

But the most creative discussion centered around what the church needed to be doing about the people in its inner-city neighborhood, where there are many Negroes and other ethnic minorities, including people of low income. Court Street draws its members mainly from middle-class families widely scattered around a city of 130,000.

Says the Rev. Harold McElvany, directing minister of Court Street Church: "Parish Palaver is one of the most exciting things we have done. I am convinced it has been very helpful in strengthening pastor-laymen understanding."

Still another pattern in pastor-laymen dialogue was tried by the



M. Richard Drake, pastor of Rocky River Church, Cleveland, fields questions at "Ask-in," assisted by his associate, Hugh Liggett.

Rev. Charles Merrill Smith at Wesley Church in Bloomington, Ill. In connection with a sermon series on the current debate about God, Wesley members were invited to four consecutive midweek talk-back sessions, where Dr. Smith further explained his views and invited comment and questions from laymen.

"I was trying to get people to examine their presuppositions," Mr. Smith said. "I'm against the idea of a god who supports only our culture, a god who likes Americans best. If we decide what we want, then say this is what God wants, too, this is where we are heretics," he added.

Like other ministers, Mr. Smith is casting about for ways to give laymen their say.

"The talk-back sessions did all right for a first effort," he reports. "But being on a Wednesday, it was too far removed from the sermon to get maximum results. I like the idea, but the format needs improving."

The Bloomington church later tried something that its ministers feel got even better results. In connection with the last sermon in a post-Easter series on *The Christian Come of Age*, four laymen took part in a panel during the Sunday service. Their topic was *The Christian Style of Life*.

The two ministers, at pulpit and lectern, carried on a discussion with the laymen, who were seated around a table in the middle of the chancel. "This was very successful, and we expect to try it again," says Mr. Smith.

At Rocky River Church in Cleveland, Ohio, the pastor believes that preachers too often are answering questions no one is asking. To help correct this, the Rev. M. Richard Drake tried an "Ask-in," which turned out to be a built-in question-and-answer period during one of the regular Sunday-morning worship services.

Laymen were invited to turn in questions to the church office in advance of the service. Also ahead of time, the associate minister correlated and formulated them into subject groups. The pastor heard the questions for the first time

when they were put to him in the service. He explained:

"It produced such good questions that I was able to give my personal views on many subjects that I had not touched in sermons."

Topics ran a wide gamut and included such questions as "Should church property be taxed?" "How do we know God is alive?" "How do I know when I am ready for marriage?"

In the thinking of this pastor, the question period has a twofold purpose. It gets at questions people really have on their minds, and improves personal communication between pastor and laymen.

"I pose as no authority, nor do I seek to be dogmatic," says Mr. Drake. "I try to give an answer as though the individual is speaking directly to me." The "Ask-in" was considered so successful that several more were scheduled.

A professor at Candler School of Theology in Atlanta, Ga., experimented with a "breakfast sermon conference" when he was asked by one of his students to preach a Holy Week series at the church the student serves.

Dr. G. Ross Freeman, director of supervised ministry at Candler, submitted his sermon outlines to a group of laymen each morning at breakfast. They commented on the ideas, criticized the outline, and in effect had a part in rewriting the preacher's message for the day.

"They made some very practical suggestions," says Dr. Freeman, and as a result, he felt there was

real communication. "It was only a one-time deal," he observes, "but I can commend it to any preacher."

The Rev. Comer Brownlow, pastor of East Lake Methodist Church in Atlanta, published his sermon outline in the worship bulletin. He urged laymen to make notes and record impressions while he preached, then return for an evening session where a full discussion of his message took place.

In Tacoma, Wash., a questionnaire is the method of getting congregational opinion used by the Rev. John C. Soltman of Mason Methodist Church. He devoted a page in the church's weekly news bulletin to five questions. Space was left so that members could write in answers and turn them in to the church office for collection.

The questionnaire asked for opinions about sermons, hymns, church activities, and adult classes, and left a space to cover other ideas which the person filling in the questionnaire might have.

Another experiment in better lay-clergy understanding was launched by the two theological seminaries of the Evangelical United Brethren Church.

A consultation at Evangelical Theological Seminary in Naper-ville, Ill., explored ways laymen can fulfill their ministry in the world, and ways such lay ministries can be supported by the pastor.

Lay people invited to the consultation with ministerial students included a man active in the Na-

tional Farmers' Organization, a housewife, and the general manager of a radio station.

"Our students were in almost universal agreement that there is a great need for this kind of dialogue. It helps build a greater understanding of laymen and their mission," said Dr. Richard Tholin, a professor at the seminary.

At United Theological Seminary in Dayton, Ohio, an experiment involved 18 articulate laymen who were invited to share insights with an equal number of students plus several faculty members. Divided into small discussion groups, they met in three one-hour sessions to talk about ethical problems and the mission of the church today.

"This pilot project was most valuable in starting a process of lay-clergy understanding and mutual strengthening in respective areas of responsibility," said Professor Wayne Barr of UTS.

A similar experiment involved about 20 pastors and laymen from Ohio and neighboring states. They were invited to a consultation co-sponsored by three general boards of The Methodist Church and the Methodist Theological School in Ohio, and held at Delaware, Ohio.

"We went there to study several pilot projects in which the consultants were involved," said William B. McPherson, a staff member of the Methodist Board of Lay Activities and resource person at the consultation. "This was the beginning of something we feel can improve channels of communication between pastors and laymen."

None of these varied experiments, of course, can be cited as a perfect, all-purpose model. But as a group, they illustrate the increasing concern to improve pastor-layman dialogue. Each represents a step in the direction of cracking through the formalized patterns of church life that frequently prevent honest confrontation, and sometimes stand in the way even of basic understanding of what is thought and said.

Is there a need for better communication in your church? Perhaps one of these experiments will suggest a starting place. □

Laymen in the Church

The man who takes over a church-school class of 12-year-olds and becomes both their teacher and friend, or the untrained woman who nevertheless with love and care introduces 5-year-olds to the story of Jesus, does more as a teaching minister (*diakonos*) than the pastor ever can. Such persons soon come to learn and to know more about teaching the Christian faith at a certain level than pastors will ever know. In this particular area of the church's ministry, they are the experts and the pastors are the "laymen." The same kind of sharing in the diversified ministries of the church operates in many areas of the church's life. . . . physical and financial concerns . . . care of the poor, the sick, and the lonely . . . music . . . When the church is viewed from this perspective, then Paul's description of it takes on meaning: "The whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." (Ephesians 4:16.)

—Agents of Reconciliation, by Arnold B. Come
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PRETENDING— With a Purpose!

By LORNA JEAN KING

PHYLLIS and I were sitting near the window so we could watch our three-year-olds as we talked about vitamins, measles, and—inevitably—discipline.

"Jimmy certainly is a lot easier to handle since we started using his imagination," she said.

"*You* use *his* imagination? That's a new angle."

"It's not as crazy as it sounds."

She had told me before what a time she and Don were having getting Jimmy to bed. By the time they got him to sleep, they were exhausted enough to fall into bed themselves.

"The other evening I was dreading to start the old battle again," she said. "Then I had an inspiration. I called Jimmy in a stage whisper: 'Jimmy, listen.' He dropped his toys and looked at me. 'Do you hear it?' I whispered. 'It's your bed calling you: Jimmy, I'm so tired and sleepy, please come and get in me so I can go to sleep.'

"Jimmy grimed and trotted to his bedroom door. 'Just a minute, little bed,' he said. Then he climbed up beside me and actually asked me to untie his shoes. And he stumbled to bed without a single protest."

Phyllis said she assured him that his bed was very happy—and very sleepy. That was all they heard from Jimmy till morning, and after that they tried all kinds of variations. Sometimes Jimmy's teddy bear asked to go to bed with him. Some nights he made up his own pretend games. And bedtime became a game instead of a struggle.

"I don't know why the system works so well," Phyllis admitted. "I'm just thankful that it does."

I remembered an article I had read and I told Phyllis about it: "This child psychologist said children between two and four are trying so hard to become individuals they have to say no to every command to prove their independence. Maybe your imaginary animals and talking bed work because they give Jimmy a chance to give in gracefully. When it's only a game, he can do what you want him to do without feeling he has lost a battle."

"Yes, and it's hard to rebel when you're laughing," she said. "You should hear Jimmy giggle when Don pretends to find something big, like a horse, in his shoe."

Phyllis had her doubts, though. "Don's Aunt Allie thinks we're evading the issue of discipline. She thinks Jimmy should go to bed when we tell him to simply because we have spoken. So I feel a little guilty sometimes. I wonder if we are teaching enough obedience."

I knew how she felt, but I decided to try the same method with my Sue. We were having such a time getting her to leave her play at mealtimes without a fuss. "I think I can adapt your method," I told Phyllis. "After all, most of the books say that the main thing with small children is to get them to do what needs to be done as simply and pleasantly as possible."

Later in the week I was talking about Phyllis's discovery with a new neighbor.

"Well, I never tried exactly that system with my two," Mrs. Jansen said. "But I did find some very good uses for pretending when our youngsters were around five."

Like all mothers, she had been

concerned about preparing her children to avoid hazards without scaring them too much. So she invented a game called "What would you do if . . ." For instance: "What would you do if you got lost from Mama downtown?" That was one of the favorites. One child would be the lost one, the other would be a policeman, or a clerk in a store. And a playmate or Mrs. Jansen herself would be Mama. The "lost" child would go to the "clerk" or "policeman" and say, "I'm lost. I was with my mama and I can't find her. My name is — — — and I live at — — —." The "clerk" would take the child to the "office," or the policeman would take him to the "police station," and eventually "Mama" would come, full of relief and gratitude that the lost child had been cared for. The children took turns being the lost child until my neighbor was sure that they—and most of the children in the neighborhood, too—could rattle off their names and addresses intelligibly.

Her children also played "What would you do if a stranger offered you candy or a ride?" One child would be the stranger and the other would be himself, turning tail and running for the nearest neighbor's house.

"While these were just games, I always emphasized that this was what they really should do if the actual situation occurred," Mrs. Jansen said. "And I was more confident they would be able to respond quickly because they had acted it out in play."

The whole idea of pretending, especially ways in which parents could make use of a child's natural

interests, fascinated me. Later in the day, I was turning the whole idea over in my head and suddenly I remembered something I had not thought of in years.

It had happened when I was in the third grade. A new girl entered our small-town school and was put in our room. She was older and larger than the rest of us, and she spoke with an Italian accent. Soon Louisa became the object of our teasing. We really did not have anything against her, it was just that she was different.

After a week or two Louisa was absent one day. To our surprise the teacher kept the class in the room at recess time.

"We're going to play a game inside today," she announced. "Janet," she said to Louisa's most persistent tormentor, "I want you to pretend that you are Louisa." Janet's jaw dropped. "You will talk like Louisa does. Sam will be Louisa's father and Patricia, you can be her mother. Linda can be her little sister, who hasn't started school yet. The rest of you will treat Janet just like you do Louisa. First we'll pretend it's recess time at school. Then Louisa will go home to her family."

At first we all thought it was a lark, and we threw insults at the "pretend" Louisa with great gusto. We were astonished when, after a few minutes, genuine tears came to Janet's eyes. Miss Adams said: "All right now, Louisa, it's time to go home."

Janet walked slowly to a corner of the room where her "family" waited. The "mama" affected an Italian accent: "Allo, honey, howsa school today?"

"Fine . . . well, not so good," was the slow reply.

"Whatsa matter?" the "papa" asked with concern.

"The—the children don't like me."

The little sister then piped up: "Will they be mean to me, too, when I go to school?"

This time Janet could not answer at all. The rest of us were quiet enough to hear the proverbial pin dropping. Just then the recess bell rang and broke the tension. We all filed back to our seats and tried to put our minds on multiplication tables. Miss Adams, with unusual



"I realized it might be evading the issue of discipline . . . but I decided to try the same method with my Sue. We were having such a time getting her to leave her play at mealtimes without a fuss."



"Sour godliness is the devil's religion"
—JOHN WESLEY

A visitor to the Holy Land was asked if he would like to see where Peter walked on the water. There was no fee, he was told. Excitedly he boarded a boat and was taken about two miles into the lake, to "the exact spot." After a few minutes he said he was ready to return to shore.

"That will be \$5 for the return trip," the guide said.

"No wonder he walked," the disillusioned tourist muttered.

—MRS. D. C. COLLINS, Bartlesville, Okla.

A greeting-card company which sells cards containing a mustard seed and accompanying Bible text received this note: "It might interest you to know that I planted the mustard seed and the result was a healthy plant—bearing tomatoes."

—SUSAN SALVATI, Lindenhurst, N.Y.

The country minister had just finished a chicken dinner at the home of one of his parishioners. He glanced out the window and saw a rooster strutting across the yard.

"What a proud-looking rooster," he commented.

"Yes sir," the host said. "He has reason to be proud. One of his sons just entered the ministry."

—MRS. EDITH OVERDORF, Painted Post, N.Y.

The performance of Handel's *Messiah* in our church was enlivened by the appearance of a yellow cat which strolled down the center aisle, then disappeared.

The musicians tried to ignore the cat, but to no avail. A duet became a trio as the singers' voices asked "Where? Where?" and, from her hiding place, the cat answered, "Meow, meow!"

Then the sudden volume of the finale startled the cat out of her

hiding place. She was immediately pounced upon by the pastor, who carried her at a brisk trot out the side door as the chorus triumphantly sang, *Hallelujah!*

—MRS. HELEN E. WHITMAN, Santa Barbara, Calif.

It was Saturday evening. Father had taken out his purse and given Tommy a quarter. Thinking it was his allowance, the little boy complained, "Is that all I get? You can't even buy a kite with that!"

"That's not your allowance," his father explained. "That's for Sunday school tomorrow."

"A whole quarter for church?" Tommy asked, his whole attitude suddenly reversed. "Boy, that's a lot of money!"

—D. BALTES, Hayward, Wis.

The parson, paying calls in our village, knocked at the door of one of his parishioners. A woman's voice called out, "Is that you, Angel?"

"No," the minister promptly replied, "but I'm from the same department."

—ELINOR OLSON, Minneapolis, Minn.

A pet shop was holding a "Dirty Bird Sale" to get rid of mynas, parrots, and parakeets with bad-speech habits. The newspaper ad read:

"Vocally, a number of them are a little off-color. Consequently, at greatly reduced prices, you now can experience the joy of reforming a bird—extra discounts given to interested clergymen."

—MRS. EVA KRAUS, Washington, D.C.

The teacher asked her third-graders why the Pilgrims had come to America. She got a quick reply:

"So they could worship in their own way and make other people do the same."

—STEPHANIE CARNES, Beaumont, Texas

TOGETHER pays \$5 for each church-related joke it accepts for publication. Do you have one you'd like to submit? Send it along, but no postage, please; rejected contributions cannot be returned.—EDS.

restraint for an adult, said not a word. She did not have to. We had all gotten a glimpse of what it felt like to be Louisa.

I am sure Louisa must have wondered about the changed atmosphere when she came back to school, but we were too ashamed of ourselves to tell her about the game.

I told my husband about it when he came home from a meeting that evening. Carl nodded thoughtfully. "Your Miss Adams must have known about sociodrama." Then, laughing at my blank look: "I'll bet you didn't know I wrote a term paper on it."

He went on to explain that sociodrama is the acting out of a real-life problem or conflict. "It can be done to give the people doing it a better understanding of someone else's viewpoint, or to try out various solutions to a problem. Through pretending you can get an idea of how the other person feels or how the solutions would work."

He told me he had been involved in this "acting out" idea quite often in a youth group at church. "I think the most interesting experiment was when we acted out a family scene in which a boy was asking to have the family car to drive to a dance in a nearby town. His 'sister' wanted permission to stay out until two in the morning after the prom. The 'parents' were other teen-agers in the group."

"I'll never forget the surprised look on the 'mother's' face when we got through. 'Wow,' she said, 'I never realized before how my mother feels. When Sally was asking to stay out till two, I started thinking about where she'd go after the dance, whom they might meet, who would be driving the car, and gosh, it's no wonder parents worry!'"

"It's too bad more teen-agers can't see their parents' side," I said, handing Carl some coffee.

"And that the parents can't see the kids' side," he grinned. "Actually, acting things out is a wonderful education for people from kindergarten to college."

"There's just one big requirement for using a child's imagination creatively—the adult has to be willing to use his imagination, too." □



on various parts of the project. Their work was first exhibited on the college campus last spring, later at Century City in Los Angeles, and finally at the International Congress on Religion, Architecture and the Visual Arts last summer in New York. Methodist Board of Missions representatives who bought it there

plan to reassemble it (a three-day task) at least two or three times, including once for a showing at the World Council of Churches Assembly this summer in Uppsala, Sweden. Being made of paper, unfortunately, *Survival With Style* won't survive an unlimited number of exhibitions, hence the term disposable art.

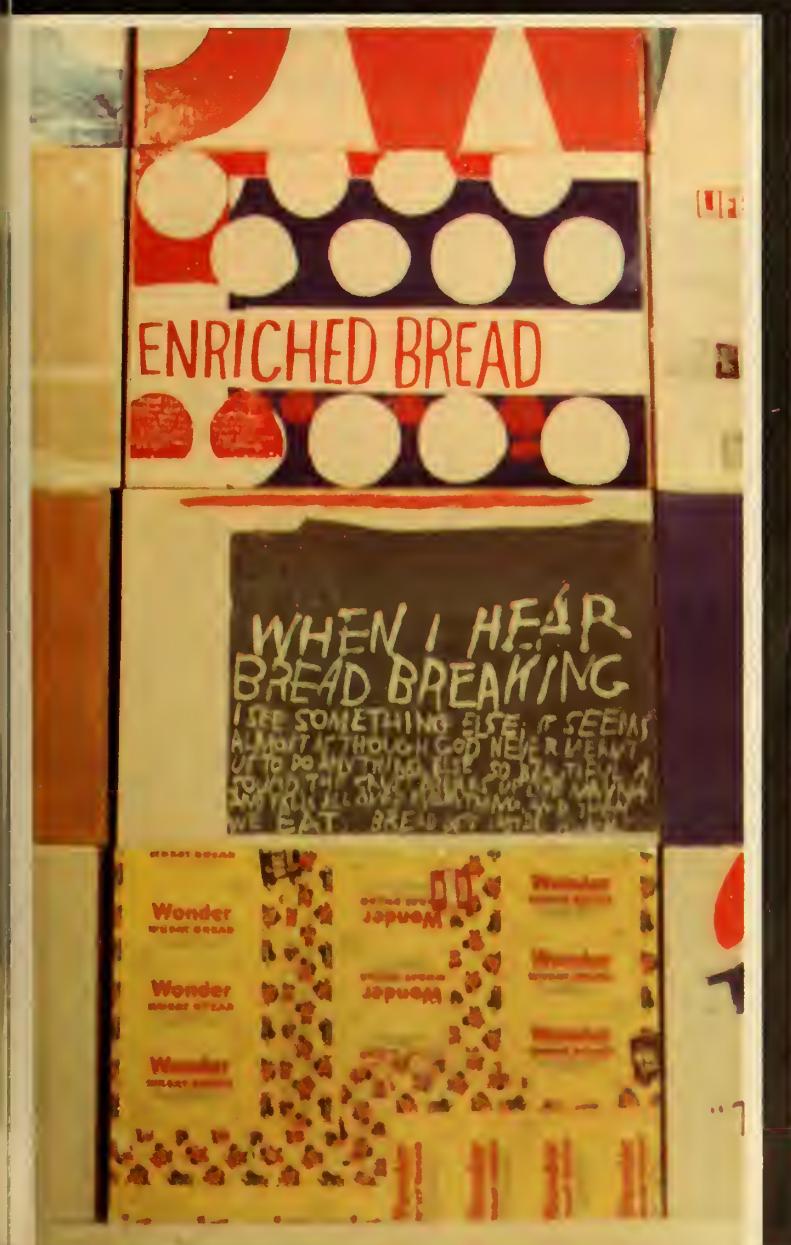
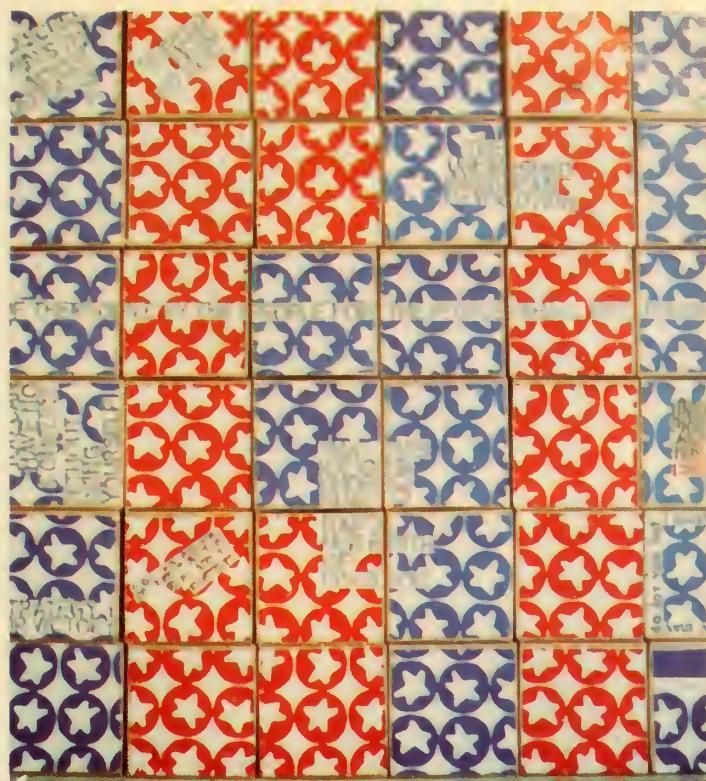
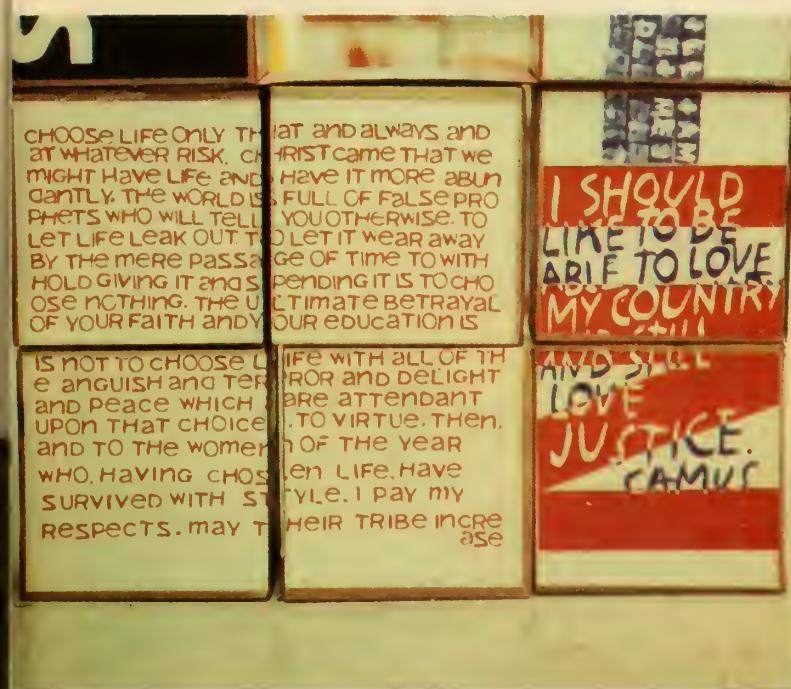
A Medium More Visual Than Verbal...

THE CONCLUSION is inescapable that *Survival With Style* consciously embodies the view of Marshall McLuhan, the controversial Canadian who proclaims, "The medium is the message." As a medium of communication, *Survival* is more visual than verbal; something to be experienced, not simply viewed. Even for one with no knowledge of the English language, it would pack a visual wallop in its splashing colors, its powerful pictures, and its sometimes jarring juxtaposi-

tion of beauty and ugliness, whimsy and pathos.

But the words, too, are important—even when (as they often are) upside down, sideways, or backwards. Sister Corita and her students delight in borrowing symbols, phrases, and slogans from diverse sources, putting them into new contexts from which they take on new significance. "Sunkist," for instance, becomes a way of saying, "Blessings," and "Come Alive" is more than just a slogan for the Pepsi Generation.







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Raw Materials To Mull Over...

IN A brief commentary, written as an unpunctuated free verse, Sister Corita called *Survival With Style* "an exhibit of raw materials / for people / to mull over . . . to find alternatives / to war / to poverty / to pain / to ask ourselves / how we are to survive in style . . . / and not let that style / get too much / or it may block our mere survival."

The description is apt. No viewer could absorb it all, but he cannot escape his own involvement. The final assemblage (opposite) assures that he will see himself as part of the whole.

—PAIGE CARLIN





CHRIST REVEALS HIMSELF TO MEN IN A

CONSTANTLY NEW WAY IN TERMS OF THE CIRCUMSTANCES AND REALITIES THAT MEN ARE LIVING IN THIS DAY, IN THIS AGE, IN THIS YEAR, IN THIS SOCIETY, AND SOMETIMES I THINK THAT WE ARE UNWILLING TO GO THROUGH THE PROCESS OF WRESTLING TO IDENTIFY, RECOGNIZE AND SPOT THAT CHRIST. SOMETIMES I THINK THAT WE WANT TO STANDARDIZE AND MAKE STATIC A CHRIST WHOM WE CAN BE SURE OF, OR TO WHOM WE CAN RELATE COMFORTABLY AND THAT TO SOME PEOPLE WE ARE NOT WILLING TO TAKE ON THE CHALLENGE OF THAT UNCERTAINTY AND INSECURITY OF KNOWING THAT THERE IS A CHRIST OUT THERE, A CHRIST WHO IS WRITTEN INTO THE CIRCUMSTANCES IN WHICH I AM LIVING AND IN WHICH THESE PEOPLE ARE LIVING. ROBERT STOY





Peter Cartwright:

Now There Was a Man!

By HERMAN B. TEETER
Associate Editor

DOWN ON THE Sangamon River in central Illinois, one afternoon in 1828, a Methodist preacher who happened to be running for the state legislature rode up to a ferry landing where six men were waiting. As he approached, one was overheard to brand Peter Cartwright and his kind as "rascals, horse thieves, and hypocrites." He closed with a vow to thrash Cartwright on sight.

"Gentlemen," the preacher inquired, "who is it among you that is going to whip Cartwright the first time you see him?"

"I am—"

"Well, Cartwright is known to be much of a man and it will take a man to whip him, mind you."

"I can whip any Methodist preacher."

"Well, sir . . . now I tell you my name is Cartwright, and I never like to live in dread; if you really intend to whip me, come and do it now."

The braggart measured the preacher with a critical eye, taking in the square, 200-pound frame. Dark complexion. Unruly hair. Short, thick neck. High cheekbones. Tight jaw. And, most noticeable of all, deep-set, small, fierce black eyes.

"You are not Cartwright at all. You only want to fool me."

The ruffian broke into a fresh volley of oaths as the man moved onto the ferry, and Cartwright whirled to face him again.

"Now, sir, you have to whip me as you threatened, or quit cursing me, or I will put you in the river, and baptize you in the name of the devil, for surely you belong to him."

That's where the action ends, as Cartwright related it years later. But the story has been embellished until the muscular preacher pushes the bully off the ferry, as artist Floyd A. Johnson shows in his painting on the facing page. Then, the story goes, the preacher jumps in after him, and ducks him until he prays for mercy and is converted. Cartwright did no such thing—at least not that time. His tormentor, convinced at last, quieted down and, the preacher recalled, "went to the polls and voted for me, and ever afterward was my warm and constant friend."

Actually, the life of Peter Cartwright needs no embellishment. Of all the remarkable men who advanced Methodism on the wild frontier, he was the supreme example of a man born to meet the needs of his day.

(In his old age, he had to deny a widely circulated story that he had fought and bested Mike Fink, the powerful riverman.) Cartwright was bold, witty, fanatic, crafty, opinionated, plainspoken, quickly provoked—but eager to forgive. He was astute but unlettered in his youth; if persuasion failed, he was not above trying to convert by force. As an exhorter, his was an almost hypnotic power over multitudes who heard him in the backwoods and on the vast, then sparsely inhabited, prairies of mid-America. He was the first to acknowledge his own eccentricities, and yet—with a certain sense of destiny—felt they were what was demanded of him in his mission to bring the civilizing influence of sobriety and salvation to the frontier. Because of the great good he accomplished, no frontier preacher was more honored, respected, and better known throughout most of the 19th century.

What stories he could—and would—tell! Unlike Bishop Francis Asbury and John Wesley, however, Cartwright did not keep a daily journal. He did not get around to writing his autobiography until he was 71, and that perhaps after forgetting episodes and events sufficient to fill the proverbial 10-foot shelf. But he does tell a great deal in the *Autobiography of Peter Cartwright*, republished in 1956 as a centennial edition by Abingdon Press (\$4.50). Not long before his death in 1872, at 87, Cartwright added a few more reminiscences in another book, *Fifty Years as a Presiding Elder*.

BORN in Virginia in 1785, son of a Revolutionary War veteran and a religious mother, he moved with his family to Kentucky when he was six, recalling that "we rarely traveled a day but we passed some white persons, murdered and scalped by the Indians . . ."

No stranger to violence, he grew up, he said, "a wild, wicked boy [who] delighted in horse-racing, card-playing, and dancing." But caught up in the great revival of 1801, he began as a boy preacher a lifetime battle against the devil, not to mention Calvinists, Deists, Mormons, Universalists, immersionists, drunks, and gamblers. With these he prayed, argued, and exhorted. But when faced by mobs and rowdies, Cartwright waded in swinging.

It was almost customary for rowdies to visit camp meetings for the sole purpose of disrupting services,

and to whip the preacher. Cartwright's counter-intelligence usually worked smoothly to warn him of such plots in advance. In his autobiography, he cites a typical case:

"Their plan was to arm themselves with clubs, to mount their horses, and ride bravely into the camp-ground, and break down officers, preachers, and anybody else that would oppose them."

Cartwright planted himself between two tents.

"As the mounted captain drew near . . . I sprang into the breach; he raised his club, bidding me to stand by, or he would knock me down.

"I cried, 'Crack away!'

"He spurred his horse and made a pass at me . . . but fortunately, I dodged his stroke. The next lick was mine, and I gave it to him, and laid him flat on his back, his foot being in the stirrup. His horse got my next stroke . . . dragged his rider a few steps and dropped him, and then gave his redoubtable captain leg bail at a mighty rate. The balance of the mounted rowdies, seeing their leader down and kicking, wheeled and ingloriously fled. . . . This gave us entire control of the encampment, and peace in all our borders during the meeting."

It was not uncommon for unwelcome concessionaires to set up business near camp meetings to sell whiskey and tobacco. Once, when Cartwright had a whiskey vendor arrested, the rowdies rescued the prisoner, along with his wagon and team. The preacher stopped the wagon, sprang upon the driver, jerked him over the wagon bed, and threw him to the ground. A deputy sheriff, who had aligned himself with the mob, ordered Cartwright to leave the driver alone.

"I told him I would not. He [the officer] said that if I did not, he would knock me over. I told him if he struck to make a sure lick, for the next was mine." Cartwright then grabbed the deputy, who "scuffled a little, but finding himself in rather close quarters, he surrendered."

And so the rowdies came, year after year, with dirks, clubs, knives, and horsewhips. Cartwright tells of many such encounters, usually in quaint understatement. Once, when a mob rushed into a meeting—knocking down magistrates, preachers, and worshipers—Cartwright faced the ringleader who "made three passes at me, intending to knock me down."

"The last time he struck at me, by the force of his own effort he threw the side of his face toward me. It seemed at that moment I had not power to resist temptation, and I struck a sudden blow in the burr of the ear and dropped him to the earth."

It is more than a century too late to put this remarkable man on the analyst's couch. His was a single-minded obsession to push or lead people to salvation. He would preach, come hell or high water, but it is not unlikely that his plainspoken manner, his bluntness and aggressiveness, sometimes served as an invitation to trouble.

One situation that may have tested him most arose the day he went, uninvited, into the home of a woman who wanted nothing to do with religion. When he entered the house, the woman stepped up and rubbed



In the 1840s, Cartwright and Lincoln clashed politically in races for the Illinois legislature. The result was a draw, the circuit rider winning the first time, "Honest Abe" the second.

her tightly clenched fist under Cartwright's nose.

"I tell you," she said, "I will have none of your praying here."

Cartwright tells how he was "determined, live or die, sink or swim," to have prayer. "I looked her straight in the face, and said: 'Madam, you had better get your life insured before you strike me.'

"I felt," he confessed, "fearful all over, not that I was afraid of this woman, but I was afraid if she struck me that I should knock her down. Had she been a man I would have laid him on the floor . . ."

Cartwright got his way, as usual. He prayed loud and long, and a month later, riding past the house again, was delighted to report that "the first person to meet me and cordially shake by the hand was this old lady . . ."

While muscular Christianity stood him in good stead, he was equally capable of outwitting or bluffing his adversaries. It was a popular belief among the rowdies that a vial of peppermint Cartwright carried for his throat was actually a magic potion that brought out shouting jerks and other outbursts of religious fervor in the people. More than once, Cartwright chased his tormentors, waving the vial, shouting that he would place them under his spell.

It was, he said, "a part of my creed to love everybody, but to fear no one; and I did not permit myself to believe any man could whip me till it was tried; and I did not permit myself to premeditate expedients in such cases." Asked what he would have done had he been unable to bluff one challenger out of a fight, he replied: "I should no doubt have proposed to him to have prayer first and then followed the openings of Providence."

One of the best-known Cartwright stories involves General Andrew Jackson, another tough frontiersman not noted for compromising issues. The general, arriving late at a crowded Nashville church where Cartwright was preaching, was unable to find a seat. He stood leaning against a column when the pastor of the church pulled at Cartwright's coattail and whispered: "General Jackson has come in; General Jackson has come in!"

Cartwright confessed to a flash of indignation which caused him to proclaim to the congregation that if General Jackson "don't get his soul converted," God would damn him as quick as anyone.

"You are the strangest man I ever saw," the Nashville preacher reproached Cartwright after the service. "General Jackson will chastise you for your insolence before you leave the city."

On the street the next day, Jackson and Cartwright met face-to-face. The general extended his hand. "Mr. Cartwright," he said, "you are a man after my own heart . . . a minister of Christ ought to love everybody and fear no mortal man." He added that if he "had a few thousand such independent, fearless officers as you were, and a well-drilled army, I could take old England." Later, Cartwright dined with Jackson at the Hermitage, and once sought his legal counsel.

A MAN of contrasts, the frontier preacher bitterly opposed slavery, but was almost as bitter against the abolitionists "because they resort to unjustifiable agitation, and the means they employ are generally unchristian." Prophetically, he warned of a divided nation and a divided church long before either came to pass.

By his own admission, he was an unlettered backwoodsman who distrusted the educated minister. Yet, he was a staunch friend of education. In fact, he may have given more time and raised more money for educational institutions than any of his preacher contemporaries. He also learned a great deal through a course of reading and study laid down by Bishop William McKendree, who also gave him regular examinations. He maintained a good library, and in his later years was awarded an honorary doctor of divinity degree by Dr. Peter Akers, president of McKendree College, Lebanon, Ill. With characteristic wit, Dr. Peter Cartwright declared:

"Through the influence of my venerable friend, Dr. Akers, I get D.D. stuck to my name. I believe the Doctor labored hard to get it, more for his interest than my profit. If I misjudged him, forgive me; but he was lonesome, for he was the only D.D. we had and he wanted company."

But he was most at home as plain Peter Cartwright, the artless, homespun "Kaintuck boy" who preached long sermons, whose exhortations caused "a mighty shaking among the dry bones" as hundreds "fell slain by the Lord, pleading with God for mercy." Such was his "devil-dislodging power" that sinners shouted and fell by the hundreds, jerking and dancing, oftentimes falling into deathlike trances. (One man, he reported, actually died from such an experience.) And while some deplored the phenomenal outbursts that characterized many camp meetings, Cartwright apparently encouraged them. Since he believed ornamental dress and fine clothes sinful, he confessed that under certain circumstances he found the jerks amusing.

"To see these proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the *jerks*, would often excite my risibilities. The first jerk or so, you would see their fine bonnets, caps, and combs fly; and so sudden would be the jerking of the head that their long loose hair would crack almost as loud as a wagoner's whip."

When he was 39, with 20 years of backwoods ministry behind him, Cartwright moved his family to Illinois, settling near Springfield, hoping to "get entirely clear of the evil of slavery." En route, a tree fell and killed one of his younger daughters, and it was then



In a crowded church where Cartwright is preaching, Andrew Jackson has standing room only. Will "Old Hickory" resent the Methodist's blunt reference to him from the pulpit?

that Cartwright learned, if he had not known before, that even the wicked can't be all bad.

"There was in the settlement a very wicked family, total strangers to me and mine," he relates. "The old gentleman and two sons heard of our affliction, and they hastened to our relief, and every act of kindness that they possibly could do us was rendered with undisguised and undissembled friendship; and they would on no account have any compensation . . . it endeared them to me in a most affectionate manner."

PETER Cartwright became a candidate for the legislature in Illinois. He heard an effort was being made to legalize slavery in the state. He won the seat twice—the second time defeating another Kentuckian, Abraham Lincoln. But "Honest Abe" defeated Cartwright the next time (1846), and was on his way to immortality. (Strangely, Cartwright does not mention Lincoln in his autobiography, possibly because Abe was not yet a historic figure when the book was written in 1856. He did become a firm supporter of Lincoln as President, however.)

Of politics, Cartwright writes: "I found a great deal of corruption in our Legislature; and I found that almost every measure had to be carried by a corrupt bargain and sale; which would cause every honest man to blush for his country."

Back in the saddle on a full-time basis, the frontier presiding elder rode the prairies, finding his way by dead reckoning, the sun and the stars, moving from one timber point to another when settlements were no more than a few smoky, hastily built cabins and a couple of shanties. Unlike Bishop Asbury, who scarcely had a day of good health, the indomitable Cartwright seemed to have a natural immunity to disease. But there were exceptions. On his way to conference in 1844, he suddenly became ill with a fever while traveling alone across a prairie in his sulky.

"I got down and lay down on the grass and really thought I should die for want of water. No house or water near, no human being approached me to aid me in any way; but after about two hours my shaking abated, and I traveled some 10 or 12 miles to a camp-meeting which was in progress . . . where I lingered a day or two."

On a wild and woolly circuit, with houses few and far between, a man could freeze to death in the winter; he could drown in the spring floods; he could be ambushed or suffer a crippling accident beyond reach of help. But Peter Cartwright came through it all, more than half a century of it, and sat one day on a platform at Lincoln, Ill., aged 84, the honored center of attention during a conference session designated Methodism's "Cartwright Jubilee." Here was the ancient ruin of a man who, years before, was described as "short, thick, heavy set, with a large and short neck, coarse and rough in his manners, and anything else than grave."

He had been a great fun-lover who, after praying as few men of his time could pray, "would have a dozen or 20 persons, frequently some of them the

roughest in the congregation, all indulging in uproarious laughter at his jests, before he was 10 feet from the pulpit. He had an indescribable 'te-he-he' in laughing, which was expressive of infinite merriment, and irresistibly contagious."

The editor of the *Central Illinoian* saw and heard Peter Cartwright for the first time after having "read a thousand anecdotes of him, read of his peculiarities and eccentricities, of his pioneer service, of his travels on circuits in early times, that were measured by hundreds of miles, of his encounters with kid-glove gentry and two-fisted rowdies, of his facing storms, swimming rivers, building and preaching in cabins, and a thousand other things . . ."

The editor described an old man "with white forelocks, deeply wrinkled face, and stooping shoulders [who] arose holding in a shaking hand a book, from which he read, in shattered tones of voice, the opening hymn."

Here was a man who, with little formal schooling, believed in books so firmly that he often sold \$1,000 worth a year for the Methodist Book Concern, and said: "It has often been a question . . . whether I have done the most good by preaching or distributing religious books." He was superintendent of the Pottawattomie Indian Mission in Illinois, and had to travel "near a hundred miles of unbroken wilderness" to reach it. In 53 years, he missed only one annual conference of his church; and twice he rode across the Appalachians with Bishop Asbury. He never asked for an appointment, or a personal favor. In his lifetime, he preached perhaps 15,000 sermons, and received some 10,000 persons into his church.

THE great and the near great at the Cartwright Jubilee were reminded that the man on the platform was older than the U.S. Constitution, and was a witness of all the great events of the nation.

"He had seen his country without a foot of railroad track," wrote the editor of the *Central Illinoian*, "and had lived until nearly 50,000 miles were completed. He had been on the site of Chicago when it was a swamp and no man crazy enough to dream that there was the spot for a great city. . . . Cartwright likewise had a history while St. Louis was unknown."

"He was living six years before the great founder of his Church [John Wesley] died, and had lived almost through the century of its existence on this continent."

The tributes were many that day, and when the time came the old man rose to say a few things of his own. He wanted it known that he had lived with the same woman for 60 years, that 2 sons and 5 daughters were then living, that there were 50 grandchildren, 37 great-grandchildren. (Later, there was a great, great-grandchild.)

Yes, it had been a long life, he had done the best he could, and many things had happened to him along the way.

"But," he concluded, "I must leave its history to be remembered only, perhaps never gathered up."

Nor, in its fullness, can it ever be. □

A Layman Looks at the NCC

By MICHAEL C. WATSON, M.D.

I HAD barely settled myself for the flight out of Columbia, S.C., to Charlotte, N.C., where I would board a jet for New York City, when I felt a burning pain in my stomach. I had been to New York before, so I ruled out the possibility that it was just excitement about going to the big city.

But this trip was different. I was on the way to my first meeting as a member of the General Board of the National Council of Churches (NCC). I had heard that the council is socialist leaning; that it meddles too much in political and economic issues which are none of its business; that it issues too many statements which do not reflect the views of participating churches and members.

I had heard charges that the NCC engages in "self-righteous non-speak," "liberal statism," "appeasement or accommodation with communism."

I also felt great responsibility because I was the only representative of some 190,000 Methodists in my native state, a state in which the NCC was at a low ebb of popularity. I knew I would be in unfamiliar surroundings with people I did not know, people I suspected would be self-righteous if not unfriendly.

Finally, as a physician, I diagnosed my own symptoms: acute anxiety.

By the time the plane landed and I had taken a taxi to where the meeting would be held, I was less anxious—but still felt alone and somewhat apprehensive.

The first person I met was Charles C. Parlin, a Methodist lawyer widely known for his work on important national and interna-



Dr. "Mike" Watson is a familiar figure on the main street of Bamberg, S.C. (pop. 3,000). He is one of four practicing physicians in the county-seat town and chairman of the county hospital board.

tional church commissions and bodies. He immediately made me feel at home and introduced me to the Rev. J. Manning Potts, then editor of *The Upper Room*, who helped me get acquainted.

The General Board, with 250 members, is the interim policy-making body between triennial sessions of the General Assembly, which has approximately 800 members from 34 Protestant, Anglican, and Eastern Orthodox communions in the United States. Member communions are allowed one representative on the board for each 280,000 church members.

Sitting there shuffling papers and trying to listen, I immediately

noticed the poor attendance. Of 44 Methodists on the board, only 26 were present. All except nine had "the Reverend" or "Bishop" in front of their names. I was dismayed that so few laymen were there, especially since delegations now may have a 50-50 division of clergy and laity.

How I Got Involved

Because I had assured several people at our annual conference in 1965 that I could not possibly afford the time, I was surprised to be nominated for membership on both the General Board, which meets annually, and the triennial General Assembly. But I agreed,

with the understanding I would resign if I could not keep up.

I discussed the whole matter with Bishop Paul Hardin, Jr., of Columbia, who said to me, "You need to go to New York and see the staff people for yourself." The more I thought about it the more I felt he was right.

I wanted to find out if this was a truly representative organization or just a rubber stamp for the ideas of some New York executives. When I arrived at NCC headquarters, I was very frank with the general secretary and his associates, and I left no doubt that I was of conservative persuasion. I call myself a conservative because, by and large, I value what has been successful in the past and tend to stick to this unless I am persuaded that change would be better.

I have trouble going along with the so-called liberal way of thinking, although I generally follow John Wesley in his "think and let think" philosophy.

In 1961, various conservative groups, including those of the extreme right, were quite active in South Carolina. A lot of people felt that a "communist conspiracy" was everywhere, and the NCC was one target under heavy fire.

A member of the official board of Trinity Methodist in Bamberg, where I am a member, asked that a committee be formed to make a study of the NCC, as other churches around the country were doing. I was appointed chairman of a committee of three to undertake the assignment.

In 1961 scarcely any authentic materials were available explaining the work of the NCC. My acquaintance with this national interchurch group started off at zero, so I had no deep hostility to overcome.

Our committee went to work immediately. When we put out word to extreme right and middle-of-the-road friends for information on the NCC, we were flooded with highly critical, heavily slanted material, about five-to-one from extremist right-wing sources.

Through this method we learned—quickly—what the chief criticisms of the NCC were. All this was quite disturbing to me. Later I went through a period of distrust

of my church because I was digging into an area that I really did not understand—something called the "social gospel."

Our committee concluded that the real problem was not the National Council but a controversy between fundamentalism and liberalism (or modernism). For the extreme fundamentalist groups the NCC was a handy target.

There were, of course, valid criticisms of the NCC that also could be made of Methodism or of other Protestant churches. Some of these faults are inherent in our present-day institutionalism.

Extremists Were Active

A group of laymen and ministers met in this area to organize within the church a movement to hold the status quo regarding race in the church and to "return to the Bible." At this meeting, I said

a presentation on the NCC and when I had finished talking they asked many questions. That was the last meeting they ever had. Although they were already losing momentum, I think I "de-fused" this particular group by explaining the historical background and the *real* purposes and aims of the NCC, things they never had bothered to discover.

Meanwhile, widespread misgivings about the NCC had caused some of our churches to withhold financial support. I coauthored a resolution asking the annual conference to spell out just how far into the sphere of political activity it thought The Methodist Church should go. This question was referred to the conference Board of Christian Social Concerns.

I met with the board to discuss this, and one result was that I got an invitation to visit the United

"I wanted to find out if this was a truly representative organization or just a rubber stamp for the ideas of some New York executives. I left no doubt of my conservative persuasion."

that I favored more lay participation but that the last thing we needed in The Methodist Church was another organization. I was supported in this, and the meeting broke up without any group being formed.

The leaders did not invite me to the next meeting, however, where a group *was* organized. One of its prime targets was the NCC.

Two years later I asked to meet with their board of directors to discuss the NCC. Their leading light had a copy of the Methodist *Discipline*, and confronted me with a paragraph which says a member of an annual conference cannot be instructed. He asked me what I thought about that.

I replied that it is one of the best rules I ever had heard. When I go to a conference, I go not to follow fixed instructions. Instead, I listen to the debate, make up my own mind, and vote for what I think are the right things.

The group allowed me to make

Nations at the board's expense. Encouraged by my wife and my partner in medical practice, I went with other Carolina Methodists.

On that trip I got acquainted with some of the younger ministers of the conference. They were very patient with me, and I must say that I had my horizons broadened by this experience.

I had lived all my life within 50 miles of where I was born, except for my hitch in the Marine Corps and my medical training. I was one of the most local persons imaginable. But I returned with different and far broader perspectives, and with a very definite attitude that life is larger than Bamberg County.

The next spring our annual conference asked for a study on the NCC. Four laymen and three ministers were appointed, and the chairmanship fell to me. For three months I studied the NCC harder than many college courses.

I had been getting a steady stream of requests to speak in

various churches about the NCC ever since 1961 when our three-man local church committee reported to our official board. When the conference committee's report was published in pamphlet form and sent to each pastor, however, the speaking invitations increased. Copies of that report still are available from Methodist Mailing Service, 1420 Lady Street, Columbia, S.C. 29201 (50¢ plus postage).

Criticisms, Valid and Not

Wherever I go, I still hear criticisms of the NCC. One of the most persistent has to do with its position on "right to work" laws. The NCC stand upholds negotiation between labor and management. This has been a real bone of contention in South Carolina where people are fiercely sensitive to what they see as an attack on the freedom to work.

There also is a reservoir of vague, ill-defined hostility toward the NCC, often accompanied by an abysmal ignorance of the real structure and history of this organization. Wherever I speak I start with a 20-minute presentation about cooperative Christianity in the United States, the place of the NCC in this framework, and its mandate to speak out on issues. Then I ask for questions so that people can air specific criticisms and I can speak directly to them.

Soon after I began getting invitations to speak in churches, I noticed that the key person in a local assault on the NCC usually does not come to these meetings. At first I thought it was coincidence. Then I began to see that the number-one person stirring up all the antagonism does not want a direct confrontation with someone who knows the NCC.

There are people across this country who thrive on opposition to the NCC and what it stands for. Most have no visible positive philosophy of their own, so if they did not have an object for their negative views, they would have nothing to say. Their very purpose and existence depends upon having the NCC as an object of scorn and opposition.

At its Miami meeting in 1966, the second I attended, the General As-

sembly changed the quorum of the General Board from 50 members, as it had been, to two thirds of its membership. It is a good rule, but it meant that one day we would find ourselves without a quorum.

This happened in Chicago last year when the board was debating resolutions about the war in Viet Nam and about congressional ethics. I was not happy with either statement as it stood. I felt that the latter was out of order because in essence it defended Congressman Adam Clayton Powell by name. While I was in favor of stating a principle, I felt it should not be applied specifically to one person.

Looking around the room, I gauged that a quorum was not present and called this to the attention of the chairman. He adjourned the meeting without taking any further action. Since then, attendance at General Board meetings has broken records.

There are, of course, many valid criticisms of the NCC. One is that members of its board and assembly are mainly staff and executive-level people, with few from the grass roots. This is not a fault of the council, however, because each communion chooses its own representatives. Methodist delegates are nominated by the Council of Bishops and approved by our General Conference.

Many critics challenge the right of the NCC to speak for them. Actually it doesn't, although some of the earlier publicity tended to give this impression. The weight of a statement is carried by the fact that this body is made up of representatives from major U.S. churches with a total membership of 42 million people. It does not speak *for* them, but it does speak as a representative group, similar to the way in which our representatives in Congress speak.

A policy statement, formerly called a pronouncement, is a major assertion on an important issue. It cannot be voted on in the same meeting in which it is proposed, which means there can be no "railroading" of statements that have not been carefully considered. The board has passed resolutions on urban concerns, open housing, and the war in Viet Nam. We also have

discussed the use of boycotts to secure justice in conflict situations.

At the board's 1967 meetings, I voted for policy statements on the Delta Ministry (revised), marriage and family life, adult illiteracy, and opposition to compulsory military training in peacetime. I voted against statements on Viet Nam and selective conscientious objection, and I agonized over my position on boycotts.

Methodism's Stake

I would like to see the NCC deal more with public morals. I do not know that our society is going to the dogs any more than it has in previous generations, but it certainly is not getting any better. The churches should have some things to say about delinquency, the breakup of homes, divorce, and responsibilities of the movie, television, and publishing industries.

Last fall, for example, I introduced a resolution calling for equal time for alcohol education on television and warning labels on beverage-alcohol products. I was gratified that it was well received by the group and referred to committee for further study—to be reported out at the next meeting.

Methodists have a big stake in the NCC. Because of the size of our denomination, one out of every four members of the assembly and of the General Board is a Methodist. We provide a large share of the organization's financial support.

The National Council of Churches basically represents cooperative Christianity in the United States. It is not a new movement, for its history goes back 150 years.

We need interdenominational co-operation. It makes good sense and is good business practice. It stands for Christian unity without uniformity. If we did not have the NCC, we would need some similar agency through which denominations could work together.

For all these reasons, I will continue to defend and to support the work of the National Council of Churches. It is not a perfect organization. But I plan to do my small part to improve it and make it work even more productively for the cause of Christian co-operation and unity of purpose. □

CAN MORALITY BE PRIVATE?

By LEE C. MOOREHEAD, Minister
William Street Methodist Church, Delaware, Ohio

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

—1 Corinthians 13:4-7

FIIFTY YEARS ago, the entire attention of the Ohio Wesleyan University campus was devoted to a religious revival. The contrast with present-day campus life is striking. To most people a revival today is as unthinkable as an all-campus cakewalk.

Issues on the college campus of 50 years ago were not the same as today. Though there were plenty of people who violated established moral codes then, there were no insistent demands that the rules be changed.

Now we are in the midst of a moral revolution. Students are intent upon winning freedom to live in private apartments, to entertain whom they desire without interference, and to regard the use of alcoholic beverages as a private matter.

Here is an impressive paradox. Many seem to crave the right to make their own moral choices in privacy while at the same time they want to exhibit the effects of those choices in public. Easter week on Florida beaches becomes a kind of Roman holiday during which thousands of college students put on a public display of their cherished private morals.

When Privacy Becomes Anarchy

For some persons the quest for privacy eventuates in anarchy. They resent the continuing influence of outmoded codes for moral behavior which they believe unnecessarily and unjustly limit personal freedom. So, ancient moral codes are put on a kind of reducing diet. We are coming to a kind of "minimorality," a shortening of the fabric of moral law.

The privacy of morality for some is expressed by a picture I once saw which bore the caption: "Every man for himself" cried the elephant, as he danced among the chickens."

This brings to mind Ernest Hemingway's one sentence manifesto regarding the nature of morality: "What is moral is what you feel good after, and what is immoral is what you feel bad after." You might be willing to accept that doctrine until someone who was feeling quite good assaulted you and stole your purse. Famed Central Park, in New York City, once a haven of rest and relaxation for old people and mothers and little children, now is in broad daylight a supreme example of one kind of modern moral hazard.

He who does violence in a public park may be expressing his own kind of private morality. And yet, in other moments, most of us will agree that society should not permit such goings-on. Even a house on fraternity row which disapproves of all college rules would be most likely to appeal to the college administration for redress of grievances if members of a neighboring fraternity acted privately to smash its celebrated picture window.

Most of us are ready to assert that what goes on behind the closed doors of our homes is our own private and inviolable business. We despise window peepers and meddlers. But if it can be ascertained that a mother and father are abusing their children by beating them with chains, most of us would allow that some public authority should step in to halt this.

Most of us say we want moral privacy, but are we prepared to accept the doctrine of privacy as it applies to others? Suppose you live in a small town where there is only one doctor. At midnight someone in your family falls gravely ill, and you call the physician. At that moment, you discover, he has succeeded in getting himself roaring drunk. There is no other doctor to call. Would you grant the town physician the absolute right to practice at that precise moment his own principle of private morality?

Recently the National Safety Council disclosed new figures to indicate that drinking may be a factor in as many as half of the fatal motor-vehicle accidents. The Northwestern University Traffic Institute indicates that a driver with 0.15 percent concentration of alcohol in his blood is 33 times as likely to have an accident as a driver who has not had a drink. We might agree that the man who wants to drink has a private right to do so. But if he gets behind the wheel of his car and becomes 33 times as likely to kill, are

you willing still to grant him his private morality?

The great Christian thinker, Nikolai Berdyaev, once provided us with a most sobering consideration. He said: "A person's fate cannot be made to rest solely upon other people's spiritual condition. This is where the significance of law comes in. No one can be made to depend upon his neighbor's moral qualities and inward perfection." Though most of us want privacy for personal morality, we do not want our safety and welfare to depend solely upon the moral propensities of others. In a world of anarchy, no one would be free, and no one would have any privacy.

Not My Brother's Policeman

Although we cannot tolerate anarchy, we are not called to be our brother's policeman, either. We are our brother's keeper, as the Bible asserts, but not his policeman. If complete moral privacy ends in anarchy, mutual spying on each other ends in tyranny.

Given the necessary minimal protection of laws, I must learn to tolerate your privacy. I might suspect that there are a great many things going on in your private life of which I disapprove, but I have no right to put you under my personal surveillance.

If you are having a private party at your house and your drawn drapes greatly arouse my curiosity and suspicion, I will just have to suffer. If the activities of your private party eventually affect my personal safety and welfare, I shall appeal for protection. But the mere possibility of threat to my safety or welfare is not a sufficient ground for me to deny you your private life.

I have had to make some fundamental changes in my attitudes toward the moral behavior of others. Believing that people should not drink, smoke, gamble, or engage in extramarital sexual relations, I used to feel called upon to do something to prevent them from committing these sins, even in privacy. Given a moralistic, almost puritanical background, I tended to agree that these forbidden activities should be scouted out, exposed, and terminated.

Later I discovered that being a Christian does not entitle me to sit in personal judgment on the morals of others. I learned that I was violating the spirit of the New Testament by demanding that people subscribe to my accepted practices before ever I would receive them in Christian fellowship. I was more interested in demanding moral conformity than in acknowledging my need for grace and forgiveness.

The change in my attitudes toward others does not mean that I morally approve everything they do or that I must myself imitate what they are doing. It simply means that I am not fit to be their policeman, judge, accuser, and executioner.

There are great risks in granting your neighbor freedom to pursue his own life. There are, indeed, great risks just in being human. We have a right to be protected from intemperate and antisocial behavior when it threatens our own freedom and well-being. We have, then, the right to call the policeman who has been designated as such by an orderly society. But it is not our place to judge our neighbor simply on the basis of our own disapproval.

Concern for a Neighbor's Welfare

In the context of Christian community, there must be a great difference between snooping on one's neighbor and being concerned about his welfare. In this sense, morality for the Christian is never simply private. Having a loving concern for his neighbor is even more than being his brother's keeper. He is his brother's brother, in the name of Christ.

To be human is to live in relationship with others. Hence the relationships which exist between persons are of utmost concern and interest.

Some persons are "weekend alcoholics." They go about their business in a normal and responsible fashion during the week. But when the weekend comes, they retire to the privacy of their homes for a thorough soaking in alcohol. Confining their drinking to the home, they perhaps do not threaten others.

The Christian's attitude toward such people is not one of moralistic judgment or of self-righteousness. He responds to such a person because he imagines that his reasons for drawing the alcoholic curtain may consist of desperate loneliness and inner suffering. He makes no condemnation and offers no judgment, but he does seek a meaningful and Christian way in which to show his loving concern.

Like the priest and the Levite who passed by on the other side, in the story of the good Samaritan, there are many proud and self-sufficient people who think that the needs and suffering of others are no business of theirs.

Some persons have misconstrued the great Reformation doctrine of the priesthood of all believers. They have assumed this meant that every man was his own priest and that every man had virtually to serve himself. But the deepest meaning of this doctrine informs us that the priesthood of every Christian is experienced in his unconditional concern for the human needs of his neighbor.

The philosopher, Alfred North Whitehead, once defined religion as "What you do with your solitariness." But Christian morality may be defined as what you do with your relatedness to others. Perhaps it can be most vividly portrayed in that relationship which exists between a man and a woman.

When a young man and a young woman become interested in each other, there is a sense in which their relationship together is private. But if he seeks to use and exploit her for his own selfish enjoyment, he might be said to be exercising his own private morals. His own enjoyment cannot be uppermost. He actually transcends that purely private realm by according to her the status of a person whose individuality is sacred. He relates to her in terms of concern and responsibility.

Between them, a true community is formed in which persons learn to honor each other. He treats her in this manner because he acknowledges the Lordship of Christ who first treated him in this way. Paul set the tone for this relationship long ago when he wrote the passage quoted at the beginning of this article. In the highest and deepest sense, Christian love, which is the basis for Christian morality, is never private. □

Teens Together

By DALE WHITE

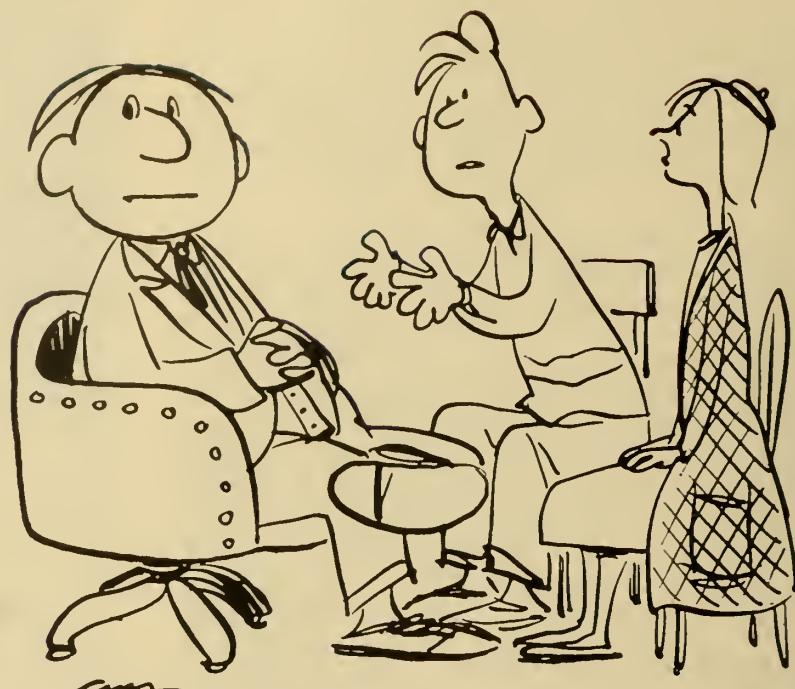
RECENTLY a girl wrote [*Teens Together*, December, 1967, page 50] to say that nobody ever asks her for a date. She is well liked by everyone, active in clubs and Methodist Youth Fellowship, and enjoys a good reputation. Boys like her and respect her, but date others. I mentioned an article I wrote in *Classmate* [July, 1966], and invited readers to write in for the article and to tell us how they broke out of the no-date problem. Here is one reply:

"I was interested in the letter written by a girl who was quite popular but had never had a date. I know exactly how she feels. Many times I have come home from school activities very upset because everybody had a date except me. I would spend long nights trying to decide why I'm so different from everybody else, but I have never come to a good conclusion. As the girl said in her article, 'I'm just a good little girl who sits in the corner' watching everybody else have all the fun.

"I also am in many clubs and activities in school, and most everybody seems to like me. I play the organ in church, go to MYF, and even help my minister with some of the little jobs he has to do. So you see, I've got a pretty good reputation, nothing bad. I'm sure there are many girls who are in the same spot I'm in. We should all get together and form a club."

I might mention some things I said in the *Classmate* article. First, we should see it as normal that many young people do not date a lot. A Purdue Opinion Poll showed that 48 percent of high-school boys and 39 percent of the girls seldom date. Other studies have shown that a surprising proportion of college men date very little until their senior year, when they are thinking about marriage. So it is probably not true that everybody is dating in your school, and certainly not true that something is wrong with you if you do not get asked for dates.

What about those who don't date? Sometimes they feel lonely and left out. This is because dating is a status symbol in some circles. The kids who date a lot are looked up to as mature, exciting people. The romantic fantasies of films, TV, and novels paint a halo of glamour around young love. Parents sometimes nag their sons and daughters about dating, fearing their



Cartoon by Charles M. Schulz. © 1960 by Warner Press, Inc.

"We represent the young people of the church, and we've come to you because you're a minister and you know all about everything."

children will be rejected or unpopular.

We need a healthy sense of realism. Dating is neither a paradise nor a kind of salvation. A solid self-confidence must finally rest, not on popularity, but on the excellence of one's life. The mysterious glow of moonlight fantasies must never be confused with warm, lasting friendships. They should not substitute such fantasies for the love affair a Christian has with life, which draws him toward a productive investment of himself in the life of the community.

Rather than apologizing for our dateless state, or wallowing in self-pity, we should understand why some do not date.

Adolescence is a time of rapid physical, emotional, and social growth. Naturally some move faster than others, and maturity comes earlier in some facets of our lives than in others. Some mature in social poise early, but remain young emotionally. They may be very popular, but erratic or even irresponsible in their behavior. Others mature intellectually, but find social relations hard or do not become romantically interested in the opposite sex until sometime later.

Some young people are afraid to date. Parents who see dating as a proof of self-worth may pass on their worries to the young people. We fear emotional involvement sometimes, and avoid getting too close to people. Boys postpone dating for fear they will get too serious. In some towns such unhealthy dating patterns have taken over that thoughtful young people boycott the whole business.

Some of us are just not that glamorous in appearance and must wait for the greater maturity when men and women judge one another more by inner qualities than by surface traits.

What values does dating offer? Getting to understand those of the opposite sex is important, partly because we do not understand ourselves until we know who we are in relation to others. Having fun in boy-girl groups is a real value. Skill in building intimate relationships comes with practice. Warm love salves our loneliness, eases our boredom, and helps us to get ourselves off our hands.

Fortunately, all these values can be enjoyed by those who do not date. Parents, brothers and sisters, and

cousins help us to have experience with those of the opposite sex. Groups such as MYF, school clubs, and the like are often lots of fun. Games, beach parties, and folk dancing involve everyone in a lively good time. No one has to stay with the same partner all evening, so all can know and enjoy others in a way that steady dating might block.

Nowhere in the world do young people date as early and as universally as they do in America. Yet the young of other lands come to understand the opposite sex, prepare themselves for marriage, and have fun in boy-girl groups. They are not deprived, and neither is a person who doesn't date in our society—not if he moves outside himself and invests himself in the lives of others in a meaningful way, as a Christian is called to do.

But let's hear what some of our readers suggest:

Qa

In the December, 1967, issue you asked teens to write and say how they got out of the "dateless state." A girl friend and I managed this quite well.

I found a person who had about the same problem, and together we had a third friend get a blind date for each of us. We had a blind double date. This was repeated several times with different guys and after each time we compared notes and decided how we could talk better, dance better, improve manners, and so forth. Then we practiced calling boys we knew and talking, even if it was just homework talk. Some boys talked and others hung up on us, but now both of us can talk to a boy, ask him for a date, or get him to ask us for a date. The important thing is to have a partner.—G.R.

Thanks for your tips. Asking a boy for a date seems a little bold to someone from my generation, but if people are happy with it in your school, I won't knock it.

Qa

I just read Teens Together, and am writing in reply to "Z.Z." She said she had a problem about dating boys and talking to them. Well, I am a boy (ninth grade) but I think I might be able to help her out. I had this same problem with girls.

Two years ago I didn't like girls. I was always making fun of them. About the middle of the seventh grade

I joined a rock 'n roll band which we still have. Of course, this gave me an advantage over other guys my age, but I still didn't like girls. But the other guys in the band were going to the show with girls, going to football games, and places like that. So I started thinking that maybe I should pay more attention to girls. But I didn't think any girls would like me. Then I heard a rumor that one girl did. I was a little scared that I might make a fool of myself. Then I went to a dance and that girl asked me to dance. I danced most of the songs after that with her.

I got her phone number but I didn't want to call her. I finally did. I was home by myself and we talked for 2½ hours. Then it became easier to talk to her in person, and in no time I was becoming more and more popular with the girls.

My advice to "Z.Z." is to try calling them on the phone, unless that is a little too forward. Otherwise maybe a mutual friend could pass the news to a boy that she likes him. Nowadays it is not generally considered being too aggressive when a girl asks a boy to dance.

Maybe that is the solution.—P.L.

It seems like ninth-grade boys are getting smarter every day.

Qa

I like a boy who doesn't seem to take an interest in me. He says, "Hi" when I see him in the halls at school, but I'm too scared to start a conversation. I'm 13 and so is he. He likes sports and so do I. But I can't seem to talk to him. Please help!—L.N.

I'd love to help, but I can't. Nobody can, except maybe some close friends of the "weaker" sex. With a couple of your friends, you can just happen to be where he and his friends are every now and then, like maybe at school lunch. All of you can chatter away, and you can practice talking to him until you both get used to the idea.

Of course, you might scare him away, since most boys are quite young at age 13. But think how much you will learn trying.

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS

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As Iowa's chief executive, Governor Hughes presides at a public meeting of the State Executive Council.

PEOPLE CALLED METHODISTS / No. 57 in a Series

Harold Hughes, Governor of Iowa

Text by PAIGE CARLIN / Pictures by GEORGE P. MILLER

HAROLD E. HUGHES once seriously considered entering the Methodist ministry. He did, in fact, do some lay preaching as well as teaching a class of high-school students, singing in the choir, and representing his church as lay member of the North Iowa Annual Conference. That was in the late 1950s when Hughes

was a partner of the Iowa Better Trucking Bureau, an insurance agency, and an abstracting office in his hometown of Ida Grove.

Ultimately, however, he concluded there was another way he could serve his fellow Iowans: he entered politics and won a four-year term on the state

commerce commission. In 1962, as his tenure in that job was running out, Iowa voters moved him up to the governorship. He now is in his third two-year term as chief executive of the Hawkeye State. This year Democrat Hughes is his party's leading contender to succeed another Methodist, Republican Bourke B. Hickenlooper, as one of Iowa's two United States senators. Senator Hickenlooper has announced his intention to retire after 23 years in the Senate.

Traditionally, of course, Iowa is regarded as a Republican state. But its voters have a reputation, too, for tough-minded independence which leads them to split-ticket voting. In three elections they have responded to what is probably Governor Hughes's chief characteristic—forthrightness in facing issues, including such controversial matters as liquor-law enforcement, legislative reapportionment, abolition of capital punishment, and racial discrimination in housing and employment.

He is no spellbinding orator of the William Jennings Bryan or Everett Dirksen style. Nor is he a Pied Piper possessed of some vague charisma. But forthright and fervent he is. And it has not hurt his political cause, certainly, that he was farm born and small-town reared in a state which most natives still like to think of (and sing about) as the place "where the tall corn grows."

Early last year, when Hughes was beginning his fifth year in the governor's office, the *New York Times Magazine* called him a man "almost helplessly dedicated to the idea of service to others." Even coming from such a respected source, the description sounded like the enthusiastic judgment of a friend. Yet, after spending two days with the governor, listening as he thought out loud in several typically nonstop interviews, I found it difficult not to agree with the *Times Magazine* writer. Even discounting the politician's normal desire—the necessity, really—to put his best face forward, I sensed no phoniness in the governor's somewhat homespun style, no cant in his language.

An indefatigable talker once an initial reserve breaks down, he is articulate, occasionally witty, and given to talking freely about his personal and political experiences. After a while you are convinced he really means it when he speaks of "this compelling feeling I have of trying to do what you can, what you're competent to do, in the service of humanity. I can't shrug it off."

That Harold Hughes has competence isn't strongly disputed in Iowa. He has turned down "some darn good offers, spectacular in a couple of instances" of executive positions in private industry. Even political opponents concede that the Hughes administration has been marked by efficiency, fiscal responsibility,

When he is in Des Moines, the governor makes it a point to go home for lunch with Mrs. Hughes, about a 12-minute ride across town. An airplane, bought at his insistence, can put the chief executive or other state officials in most Iowa cities within 75 minutes. In daily press conferences, he chooses words carefully in replying to reporters' questions.





As a spur to Iowa's growing industrial development, Governor Hughes has led trade missions both in the U.S. and abroad. Mrs. Hughes went on the Far East trip and brought home a carved fisherman (above) to add to her souvenir collection. A Hughes visit to the town of Preston (below) brought out the high-school band and 500 guests to hear him talk on farm problems.



and the inauguration of valuable new programs in education, governmental planning and reorganization, criminal rehabilitation, mental health, and other social services.

With Iowa's population shifting from rural areas to cities and agricultural income in the doldrums, one of the Hughes administration's chief interests has been in promoting industrialization—and it has paid off well. Trade missions which the governor personally has led, both to major U.S. cities and abroad, have helped to spur exports of Iowa products, both agricultural and industrial. These trips, together with "sister state" relationships with Yucatan Province in Mexico and Yamanashi Prefecture in Japan, have helped to make Iowans aware of the importance of international trade and co-operation, two of the governor's chief concerns.

Domestically, a program which the governor proudly calls "my baby" is the Iowa Comprehensive Alcoholism Project (ICAP) for which he received a federal War on Poverty grant to launch a pilot demonstration project in the treatment and rehabilitation of alcoholics. Alcoholism, Governor Hughes maintains, is a more insidious creator of poverty than any other factor in society. ICAP, with other programs, has put Iowa ahead of other states, he feels, in restoring alcoholic citizens to useful lives in their communities.

The fact that the governor has identified himself so strongly with ICAP is no accident. For among the elements of his personal history is one which would make him seem "least likely to succeed" as a candidate for governor—or as the Methodist minister he almost became. For Governor Hughes himself is an alcoholic—or rather, as he describes himself, a *reformed* alcoholic. He has not taken a drink in 14 years.

Understandably, Governor Hughes would be glad if everyone, including *TOGETHER* writers, would forget about the serious problems he had with alcohol as a young man. His problem, he insists, never was as great as some press reports and rumors have made it appear. "It was great to me because I have a big conscience," he says with a grin. His vigorous appearance at 46 betrays few scars of the battle he won 14 years ago.

Still, it was not an easy victory. The fact that he was able to admit his alcoholism and finally to quit drinking is a measure of the Hughes personality. It may even be that what seems a political liability has worked out to be an asset. He has never attempted, in dealing with press and public, to conceal his past difficulties. Such candor evidently strikes many down-to-earth Iowans as old-fashioned honesty and makes Hughes a man to be trusted.

He has other sizable, and more typical, assets. For one thing he looks like a governor. In his office under one of the Iowa capitol's five gold-leafed domes, he sits relaxed and dignified behind a massive desk. He's pretty massive himself: six feet three and 220 pounds, a burly bear of a man with thick and wavy black hair. His rich baritone voice breaks rather easily into a throaty chuckle. Assets, too, are the members of his family—his wife, Eva, and their three daughters, two sons-in-law, and two grandchildren.

Like her husband, Mrs. Hughes is the product of a small northwest Iowa town, Holstein, about 12 miles from Ida Grove. A retiring, attractive brunette, Iowa's first lady travels only occasionally with her husband on his numerous speaking and business trips. "One member of the family running all over the country is enough," she explains.

The Hugheses were married in 1941 when he was only 19 and had completed one year at the State University of Iowa on an athletic scholarship (plus part-time work as a steamfitter). At Ida Grove High School he had been both a guard on the all-state football squad and a tuba player in the all-state band. He never returned to college, and by late 1942 he was drafted into the Army. His military record included rugged combat duty in North Africa, Sicily, and Italy before he was discharged suffering malaria and jaundice.

Only one of the three Hughes daughters, Phyllis, lives at home now. A typical teen-ager, she is a 10th-grader at Des Moines' Roosevelt High School. Her two older sisters, Carol (now Mrs. Matthew Fatino) and Connie (Mrs. Dennis Otto), also attended Roosevelt High. For a while last fall, to the regret of "Nana" and "Paw-paw" Hughes, the Ottos lived at Clinton in eastern Iowa, depriving grandchildren Tracy and Jon of their favorite baby-sitter, Mrs. Hughes. Now the whole family is back in Des Moines.

At home in the governor's mansion—a stately, colonial-style residence on Des Moines' West Grand Avenue—the Hugheses and the governor's widowed mother live rather quietly, mostly on the homelike second floor. They entertain infrequently and then, generally, just small groups.

A typical evening finds the governor in his den reading from a full briefcase of material brought from the office, surrounded by his extensive gun collection and a variety of hunting, fishing, and political trophies. Mrs. Hughes usually has sewing to do and Phyllis does homework. The first lady used to make quite a few clothes for the older girls, but lately her projects have included 20 pairs of pillow cases, punch-work pillows, and a colorful crocheted afghan. "She carried her sewing bag around the world," the governor points out with a grin. They rarely watch television, except for news broadcasts, but spend a good bit of time with the record player. The governor favors country music, and Phyllis has a pop collection. "You can put me down as a Les Elgart fan," says Mrs. Hughes.

Like her husband, Mrs. Hughes was a high-school musician (clarinet), and they played together in the Ida Grove town band before moving to Des Moines. The governor admits to having been "a pretty fair country player" on the tuba.

Opportunities for relaxation away from the glare of public attention are rare for a governor's family. They managed a vacation trip last summer, renting a travel bus with another family for a trip through western Canada. By himself, the governor got in a few brief hours of anonymity last fall while the Iowa Daily Press Association was holding its annual convention in Des Moines. With the inquiring reporters



The Preston speech—and a standing ovation from the Farmer's Union audience—followed a Swiss-steak dinner served by local Methodist women. Stopping for a few minutes in Clinton, "Paw-paw" Hughes got still another warm reception—from grandchildren Tracy, five, and Jon, two, children of his daughter Connie. He and son-in-law Dennis Otto made plans for a hunting trip together.



busy in the capital city, Governor Hughes slipped away to Waterloo where the Shriners were holding a ceremonial. Aided by a couple of coconspirators, he disguised himself as a clown and rode in one of the Shriners' cars, the ridiculous kind that rears up on its back wheels from time to time like a spirited horse. Another clown, jogging along beside the car, joked to the clown-chief executive: "I hear the governor is in town. I wonder where he is."

"I'm the governor," said Hughes.

"Baloney!" came the reply.

Members of the governor's staff gleefully regarded it as a coup that word of the boss's incognito parading did not get into the newspapers until almost two months later.

The problems of harmonizing family life with the demands of public responsibility are great, no doubt, for many men in government. Governor Hughes succeeds perhaps as well as any. Campaigning, of course, has taken up some large chunks of his time in the past six years. (Iowa is one of a dozen states which retain two-year terms for their governors.) Between campaigns he has limited public appearances by turning down invitations to ribbon-cuttings and other public-relations events. A governor's time, he insists, should be reserved for more important work.

Living in the "pressure cooker" of public attention, the governor says, is not the style of life he enjoys. "I like people, and I like to work with people," he says. "But it's not easy for me to walk down the street and just shake hands with people and say, 'I'm Harold Hughes, I'm a candidate for governor. I hope you'll vote for me.' I've always felt that if somebody would vote for me for that reason alone, he didn't have good sense. I want people to vote for me because they know what I stand for."

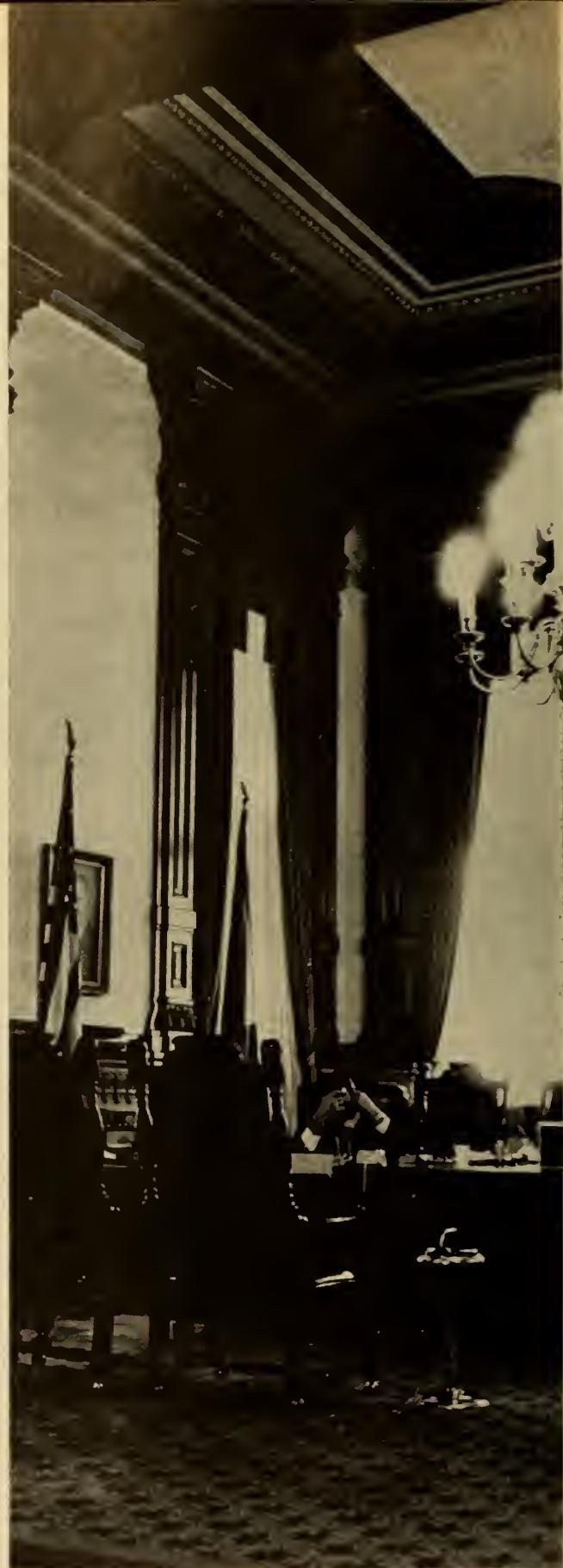
How does he communicate with the voters?

"I just tell 'em what I think," he chuckles. "They respond, all right!"

Looking back on the accomplishments of his administration, he says with satisfaction, "About every major program I've inaugurated has been implemented." Still, he adds, "I've given about everything I can give here." Hence the upcoming senatorial campaign. The decision to make that race, he says, was based on the feeling that "with 10 years of broad, liberal education and experience in government, I'd feel like a quitter if I were to decide I'm too tired to run because the problems are too great, or because I don't like the glare and want to get out and let somebody else do the work."

"Long ago I decided that God has a purpose in life for everyone, and it has driven me on. I haven't been concerned about the outcome of elections ever. I think that if acquiring that seat is more important to me than the principles that are at stake, then I'm not worthy of holding the seat and I shouldn't win. I'll let the people decide."

Sounds corny? A little too earnest? Perhaps. But if there seems an overearnestness in the Hughes manner, it is because the man himself is earnest, dead earnest about his goals for Iowa and for himself as an Iowa leader. □



After the excitement of election victories, a governor must shoulder many responsibilities alone. "When you get a problem, you handle it; you have no choice," says Harold Hughes. "Not many say thanks, and if you complain, they say, 'Well, you asked for it.' It's an exacting, demanding life."



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

IF THERE is one thing that seems obvious about novelists, it is that they are free men and write about anything that comes to mind. In America there is hardly any sign whatsoever of censorship. The public will take care of that, and we are committed to allowing creative writers complete freedom of expression. This is sometimes a dangerous thing, and in the hands of men who have no taste it becomes an evil thing. Yet, we are committed to it and I think rightly so. I am against censorship, and I think history bears witness to the superiority of this freedom over trusting a group of men to decide what is moral and allowable.

We forget that there are places in the world where this is not the situation. Russia keeps a tight rein on its writers and artists. Under the Stalin regime, the boundaries of freedom were very narrow and writers followed the party line or else. After Stalin died, the human spirit burst some of these bonds and writers were allowed to tell their stories without making them propaganda tracts.

One of these books, now published in America, will probably be read with great interest. It is **THE TASTE OF POWER** by Ladislav Mnacko (*Praeger*, \$5.95).

Men tend to think their enemies are creatures quite different from themselves. It is amazing how fast the human qualities are subtracted from those we hate, and we come to regard them as either subhuman or superhuman animals. Anything that can make us see our opposition as human and desiring, in the main, the same things we desire, will be good. This novel will do it for us so far as post-Stalin Russia is concerned. The book would be well worth reading if it were not a Russian novel, but it is doubly interesting because it is.

The Taste of Power is a story of a Russian official who rises to great power and influence. This man has died and at his funeral his long-time

friend, a government photographer, is assigned the task of photographing the state funeral and helping to glorify the fallen hero. Of course, the dead man has been discredited even before his death, but the funeral is a huge national propaganda event for patriotic purposes. As the photographer notes various people attending the funeral, it reminds him of the events in the great man's life.

The man had started out with a pure heart. He believed in the cause and he was willing to do anything to serve it. The power that came to him was not something he had grasped and schemed to obtain but something that came naturally because of his efficiency and dedication.

Then, as Lord Acton suggested many years ago, he found that power corrupted and it was too late. Gradually he wanted the power as an end in itself, and he grew suspicious of any man who might threaten to take it from him. He divorced his wife to marry a famous beauty. He deserted good friends in order to gain a political advantage. The sense of brotherhood and unity with other men which he had known as a partisan fighting for life and a cause changed into a sullen, suspicious hatred of nearly all men.

And with the destruction of this man's character, there is the destruction of the cause. Bureaucrats begin to scheme to keep themselves in power and to put down any idealists who might rock the boat. Through this one man's career, one sees the whole government becoming a power structure not greatly different from the one it supplanted.

This is not a book with an obvious moral. The characters are alive and the plot is not contrived but flows naturally through and from the events. Some may guess who the man is supposed to be but at least it is clear that he is not a minor figure. He is, we are told, "the head of the government," and behind the facade which he creates for himself and his

regime, there is the rant and stench of totalitarianism. Some may regard the book as anti-Stalinist but actually it is anti-tyranny. The Communists can make some real changes in the system but they do not change human nature.

THE ROAD by John Ehle (*Harper & Row*, \$5.95) is an account of the building of a railroad up and around a mountain in North Carolina. It has some great passages and some great insights. The people involved are convicts, poor mountain folks, and the superintendent, Weatherby. He is the one who pushes it through as far as he can make it go and who gives the project its meaning and dignity.

The novel has a Greek atmosphere in its sense of nature or fate being the chief antagonist. The men play their parts in the struggle and are cowards or heroes according to their nature. Whether they win or lose depends upon the quality of their lives and not so much on the actual outcome of their efforts.

What is success? What is failure? The usual measurements are not adequate when the struggle is seen in its bigger context. I have not read many books that seem so clearly to have this underlying sense of man's greatness being achieved in the struggle and not dependent on the outcome.

One thing fairly clear in both of these novels is that whether you are trying to build a new society in Russia or a mountain railroad in North Carolina, the chief danger a man faces is in himself. It is his own soul that is the real battlefield. It seems to me, brethren, that there are few truths more necessary for us to grasp at this particular time. The new morality has not changed that, and situation ethics have not been able to amend what I am sure is an eternal thing. Finally, even the most modern of us must come to terms with some very old ideas. That is what the New Testament has been telling us for 2,000 years. □

Looks at NEW Books

IT HAS BEEN a long time since I have heard anybody say there is any basic conflict between science and religion. And recent books by two distinguished scientists recognize none.

Vannevar Bush, father of the modern computer, who was head of the Office of Scientific Research and Development during the development of the atom bomb, says in *Science Is Not Enough* (Morrow, \$4.50): "He who follows science blindly, and who follows it alone, comes to a barrier beyond which he cannot see." He advises the men who will formulate the thought of the next generation, therefore, to lean on science for what it can teach and inspire, but not to lean on it where it does not apply—rather, to admit a faith.

Dr. Bush is both philosopher and scientist, and a thoroughly engaging writer. *Science Is Not Enough* is a highly readable collection of essays on science and its inherent limitations, the nature of the truly cultured gentleman, the art of management, the storage and analysis of information, democracy, poverty, and opportunity and, in a lighter vein, what happens when the bat meets the baseball.

Then I have been reassured by reading *Man on a Spaceship* (Claremont Graduate School and University Center, \$3) because its author looks forward to the 21st century, and it is heartening when a nuclear scientist tells you there is going to be one. William G. Pollard, however, who is in charge of the atomic energy facility at Oak Ridge and also an active priest in the Protestant Episcopal Church, is confident that man is going to be able to solve the problems of survival that now stare him in the face, and that the race of man will evolve into a form of universal human society that will be able to live on Spaceship Earth.

By the 21st century, says Dr. Pollard, man will have fulfilled God's

commandment to be fruitful and fill the earth, and to have dominion over it. He will be accommodating himself to the fact of this situation and applying his energies to stabilizing the world community. And as he solves the technical problems of existence, there will be a renaissance for religion.

Wilderness Kingdom: The Journals and Paintings of Father Nicolas Point (Holt, Rinehart, Winston, \$21.95; until March 31, 1968, \$17.95) gives us one of the earliest firsthand records

of how American Indian tribes lived in what is now Montana and Idaho.

Father Point was a Jesuit missionary among the Flatheads, Blackfeet, Coeur d'Alenes and other tribes in that region from 1840 to 1847. The old ways of medicine making, warfare, hunting, and family life still prevailed, and he made 285 paintings, sketches, and maps to illustrate a hand-written journal that filled six ledger-sized volumes. He was an untrained artist, and his painting and drawing were crude, but the very crudity of his work is a plus in de-



*Brave in ceremonial dress as seen by Father Point. From *Wilderness Kingdom: The Journals and Paintings of Father Nicolas Point*.*

picting the life of a primitive people.

Father Point's journals were "lost" for more than 100 years, but in the late 1920s a modern Jesuit scholar, Father Joseph P. Donnelly, came upon a reference to them and decided he would track them down. He found them at the Collège Sainte-Marie, in Montreal, in an ancient cardboard box tied with rotting string. Father Donnelly translated the manuscript into English from the original French, and the Jesuit Loyola University Press set about to find a publisher capable of handling the special printing problems that would be involved. Holt turned out to be that publisher, and the resulting book is a splendid volume. Anybody interested in Indians or the earliest days of our North American frontier will want to own it.

As a newly committed Christian, Keith Miller decided he would get up early in the mornings to read and pray. "I would tiptoe about, ease drawers in and out with great care," he remembers in *A Second Touch* (Word Books, \$3.50). But every morning, just as he was leaving the bedroom, a moan from his wife would make it clear that he had disturbed her.

Gritting his teeth, he would go on into the den to pray, usually for patience, and to read the Bible. This last was likely to be interrupted, though, by his three daughters, who would crawl into his lap and ask why he was reading that book. Then came the morning he ordered them to be quiet and get out: "Daddy's busy." Banished and sniffling back her tears, his middle daughter asked her mother what was the matter with Daddy and was told: "Oh, he's learning how to be a good Christian so that he can love the people downtown."

That taught Keith Miller the difference between doing Christian things and being a Christian. *A Second Touch* is a sequel to *The Taste of New Wine* (Word Books, \$2.95), a more formal record of this young layman's commitment to an honest relationship with God. Both books hold genuine inspiration for all of us who do more stumbling than striding in our attempts to live our lives as Christians.

The Church of Jesus Christ of Latter-day Saints more than doubled its ranks, here and all over the world, between 1940 and 1965. Yet it offers a difficult, total way of life. Members have utter faith; they give a tenth of their gross income to the church; they rigorously abstain from tobacco, hard liquor, even coffee and tea; they devote much time to service in and for the church; they strive ceaselessly for



renewing your faith in today's world

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TIME FOR GOD by Leslie D. Weatherhead. These seventy-four brief readings affirm the author's belief that when Christ is really taken seriously, he changes men's lives. 144 pages. \$3

WHEN GOD COMES ALIVE by Lance Webb. A challenging discussion of why the church will be renewed only when the Holy Spirit becomes real in the lives of its people. 224 pages. \$4.50

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Bishop Nall Answers Questions About

Your Faith and Your Church

How can a Christian enjoy himself? He can't; but he can enjoy life, his fellowmen, God himself. In his moments of stabbing pain the presence of God gives him joy. In times of tragedy, even the tragedy of death, he is basically joyful because he understands the meaning of life.

Joy is not happiness, surely not mere pleasure. As Jack Boozer and William A. Beardslee say in their brilliant new book, *Faith to Act*, "The Good News, the gospel of the New Testament, consists not in announcing a life free of difficulty and suffering but in the announcement of the presence of God to renew, to restore, to redeem the meaning of life within the polarities of suffering and happiness."

Really, there are no Christians without joy.

What is the basis for tax exemption for churches? Service—service to the community that government agencies cannot, or do not, perform for themselves. Whenever a case comes up in court, this is the deciding question: "What has this church (or school or hospital) done for the common good?"

Of course, the state performs certain services for the church. When the Board of Christian Education, United Presbyterian Church, won a favorable court ruling on the tax-exempt status of some of its property, the board sent the City of Philadelphia the amount estimated for the police, fire, street, and other municipal services on the property.

Who is a 'master of lay ministry'? There has been much talk about the lay ministry, and now Methodism's St. Paul School of Theology is offering courses leading to a master's degree (a graduate degree beyond college) for professional competency. The courses are designed to equip lay men and women to serve local churches as assistants in areas where ordained leadership is not required. The program is built on a foundation of biblical, theological, and historical studies to provide a thorough understanding of the nature and mission of the Christian church in the 20th century.

T. Otto Nall, bishop of Methodism's Minnesota Area, is a former editor of *CHRISTIAN ADVOCATE* and author of several books. He would be happy to have your questions about faith and church. Address him in care of *TOGETHER*, Box 423, Park Ridge, Ill. 60068.—Editors

mortal improvement, and they gladly knuckle under to discipline in almost everything.

Not only is every male member (except the minority discriminated against racially) a priest, but almost without exception young men put in a stint in the mission field. Women have a secondary status: a wife's sole hope for personal salvation rests upon her husband's endeavors.

These human "saints" strut and plod and stumble through Wallace Turner's factual treatment of *The Mormon Establishment* (Houghton Mifflin, \$6). It is a rewarding account of vital living, bringing out all the blemishes yet warmly sympathetic. In contrast, press agent Robert Mullen's *The Latter-day Saints: The Mormons Yesterday and Today* (Doubleday, \$3.95) is just another potboiler.

When Willie Morris became editor-in-chief of *Harper's Magazine* last year, he was 32—the youngest editor in the magazine's 117-year history. *North Toward Home* (Houghton Mifflin, \$5.95) is his story of his life up to that time.

The narrative of his growing-up years in Yazoo City, Miss., population 7,000, is particularly rich and personal. As he gets to his student days at the University of Texas and then as a Rhodes Scholar at Oxford, he drops the personal thread and writes of the larger world to which he was becoming so acutely attuned. His observations sharpen as he remembers the years he edited *The Texas Observer*, and his acid yet compassionate view of the Texas legislature at work and at play is as incisive as anything ever written on the politics of any state.

Moving to New York City was a painful transplant for him and his wife and small son, but Morris is a citizen of the world and must be where that citizenship can be expressed. As for his Southern background, he has found that one's past is inside a man and there it remains no matter what direction he turns to head for home.

Double Agent (New American Library, \$4.95) reads like any good spy story, full of secret meetings and intrigue, punctuated with violence and death. It is no book for escapist reading, though. It is the true story of John Huminik, a young American scientist who was asked by members of the Russian Embassy to supply them with information. With the full knowledge and co-operation of the FBI he did this for six years, a successful double agent.

Aside from its truth, *Double Agent*

has two other characteristics that set it off from the usual thriller. It is better written. And it has no seduction scenes. Huminik is happily married and the father of three children.

In the course of things, crisis catches up with everybody. How to overcome these stress times is the theme of *When Crisis Comes* (Abingdon, \$3).

This is a book of 12 sermons by Methodist minister T. Cecil Myers. They are written with a swift, sure pen, and the theological meat of their message is well seasoned with humor and human experience.

Too many of us are a bit shame-faced about the time we spend in recreation. Yet for children play is serious business through which they learn about themselves and the world around them. Families that include recreation as a regular part of their daily life are likely to be more understanding, sympathetic, tolerant, and generally co-operative than families that do not.

In some families this recreation seems to come about naturally, and in other families the pump has to be primed. Pump primers will find practical help in *Fun for the Family* (Abingdon, \$1.45). This paperback by Harry D. Edgren takes up equipment and games, fun at mealtimes, birthday parties, holidays, teen-age parties, adult parties, family travels, rainy day activities, backyard activities, picnics, winter fun, and crafts.

Frequently people ask us who are involved in selecting poetry for *TOGETHER*, and how we know when a poem is good. Then we invariably get involved in a discussion of what poetry is anyway. The dictionary definition is not much help. I have seen verse that met every technical requirement as to form, meter, and rhythm—yet still was not poetry. And I have discovered passages within prose manuscripts that truly were poetry because of their innate balance, cadence, and ability to transmit feeling. No plodding, earthbound statements these—they soared.

For readers who feel that they have seen entirely too much “serious” modern poetry that is obscure, formless, and hung up on ugliness, I suggest two paperbacks that will prove that lyricism survives after all. *Selected Poems of Thomas Merton* (New Directions, \$1.65) is an updated and enlarged edition of a previous collection by this Trappist monk who is one of America’s most vital poets. Whether he is writing on religious subjects or on nature, travel, or history, Father

Merton’s work has serenity and inner strength. Then we have *Selected Poems* (Harcourt, Brace & World, cloth, \$4.95; paper, \$1.45), by Louis Simpson. These poems speak of love and war, and life and death, ranging the world and continents, and always they fly.

Newman Cryer, a fellow staff member who has had theological training, read *Faith to Act* (Abingdon, \$5.75), by Jack Boozer and William A. Beardslee, and wrote me this note:

“It is a fine, up-to-date interpretation of the Christian perspective by a team of competent men. It says that the Christian way can give meaning to life amidst all of the complexity and dehumanizing forces of the present day. The first chapter is especially good because it sets forth so clearly and readably the tensions that come about when people take exaggerated stances within the Christian context and become too positive about what they think they know. The going gets tough as you get into the other chapters, but it will be worth the effort for the reader who is serious about existence.”

The authors are professors of religion at Emory University.

Bernard B. Fall, who died last February in Viet Nam, was our best authority on that war-torn country. His *Last Reflections on a War* (Doubleday, \$4.95)—19 articles and transcripts written between 1964 and 1967—relate the war to Asian nationalism as a whole. There is little comfort for hawks, or doves; Fall had an incurable disease, knew his days were numbered, and wrote with the passionate honesty of a man who had nothing to lose.

Among previously unpublished articles in the book are a searching por-

trait of Ho Chi Minh, a paper on American policy in Indochina he delivered at the University of Hong Kong, and an essay on revolutionary war. On the personal level, there is a radio interview that is, essentially, an autobiographical account, a tape recording for his wife and children that he made before his last trip, and the tape he was making when he was killed in battle.

Once upon a time a shepherd boy led his flock high on a mountainside and, mischievously, called for help. From a neighboring mountain he heard a mocking: “Hee Ha Haw.” So he ran to the king, crying: “The people of the other mountain are laughing at us!”

The king’s army, of course, marched to the top of the offending mountain. But when it got there, all it found was a cordial old hermit and a donkey that liked to bray in the direction of the king’s mountain and listen to the echoes.

Once Upon a Mountain (Lippincott, \$2.95) is a modern fable written and illustrated by Don Bolognese. Youngsters who have just begun to read will enjoy it. And, hopefully, later, when the urge to do battle comes over them, they will remember the lesson they found in it.

Both in its beautiful, blurred pastel illustrations and its theme—that death when we have lived beyond our time is a gift—*Seashore Story* (Viking, \$4.95) is an unusual book for a young child.

Taro Yashima wrote and illustrated this version of an ancient Japanese folktale about a fisherman who went away on a turtle’s back and lived for a long, long time in a palace under the sea. It is a work of art, but it may or may not be for your four to seven-year-old.

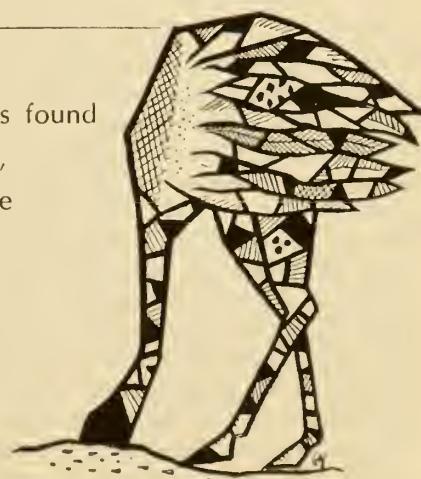
—BARNABAS

THE OSTRICH

By Leonard S. Bernstein

The ostrich, when he’s scared, is found
To stick his head into the ground,
Though keen observers will agree
He seeks a false security.

The cynics ridicule, “Absurd!
The ostrich is a foolish bird.”
And reasonable men expound
On finding shelter underground.





A sign that ecumenical relations are taking on reality was enrollment of Sister Alexia of St. Mary's Academy, Nauvoo, Ill., in a week-long school of Christian missions sponsored by Methodist women of Central Illinois Conference.

GRASS-ROOTS ECUMENISM: A Spark Becomes a Blaze

By JOHN A. O'BRIEN

Research Professor of Theology
The University of Notre Dame, Indiana

WHEN A TORNADO touched down in rural Bryant, Iowa, early last year, it did considerable damage to newly remodeled St. Mary's Church. The pastor of neighboring McCausland Methodist Church, after describing the plight of their Catholic neighbors in his church bulletin, wrote:

"Though St. Mary's Catholic Church is not our church denomination, we can help their financial program by our contributions of Christian love and money." And that's precisely what they did.

In Indiana, the Rev. David Maish, a young minister organizing Methodist families near the campus of Notre Dame University into a new parish last year, could find no building to use as a temporary church. Learning of his plight, Father Theodore M. Hesburgh, Notre Dame's president, offered the university's spacious engineering auditorium.

"It's yours to use as long as you wish to use it,"

Father Hesburgh told him, "but on one condition."

"What's that?" inquired the young minister, a bit worried.

"That you accept it rent free," smiled the president, "with all the utilities thrown in."

The first service was held on Sunday, March 6, 1966, with about a hundred worshipers. When Methodist Bishop Richard C. Raines of Indianapolis came less than a year later to grant the official charter to Clay Methodist Church, the congregation had increased to 160. The bishop presented a plaque of appreciation to Father Hesburgh.

"With Methodists worshiping on the Notre Dame campus," said Bishop Raines, "we are manifesting today a united witness to Christ that cuts across ancient historical boundaries. Thank God we're living in a new era of Christian friendship and fellowship that would have astounded our forefathers."

"It is to the good of Notre Dame, its faculty, and student body," said Father Hesburgh, "that Methodists are praying on her campus. The world is no longer divided between Christian bodies but between those who believe in God and those who do not. Christians are drawing ever closer together, praying together, and working together for the good of all."

In Steubenville, Ohio, Methodist layman James F. Griffen has been named assistant superintendent of Roman Catholic diocesan schools to co-ordinate federal and state programs. During the past year he has worked under the direction of the Bishop's Committee for the War on Poverty in the diocese.

A Pope Kindled the Blaze

These incidents—and many others like them—illustrate dramatically the revolutionary changes in relations among nearly all Christian denominations. The movement was kindled into a blaze by bighearted, outgoing Pope John XXIII, who discarded the "triumphalism" which for so long had marked Vatican pronouncements.

Pope John amazed the world by inviting Protestant and Orthodox churches to send observers to the Vatican Council. When they arrived, he greeted them warmly, disdained the papal throne, and sat on a plain chair in their midst.

At the council, Pope John provided them with special interpreters and requested their criticism, suggestions, and counsel. He said that he wanted "to make it clear to everyone that each and every person is our brother and friend."

This was the spirit which lifted the movement for Christian unity from low into high gear. And it has been nourished further by Pope Paul VI.

"If any fault for this separation can be laid at our door," Paul said, "we ask pardon for it both from God and from our brothers who may consider themselves to have been offended by us. . . . After so many years of separation, after such painful polemics, what else can we do but again love one another, listen to one another, and pray for one another?"

For the second time in three years, Pope Paul VI and Orthodox Patriarch Athenagoras have met in the interests of Christian unity. And Paul's visit to Turkey to meet the primate of the Orthodox churches was hailed by leaders of all denominations.

Meanwhile, on the local level, the movement for an outgoing Christian understanding and tolerance, simmering for a decade, also is catching on in villages, towns, and cities all across America.

For more and more people these days, "ecumenism" is becoming part of the vocabulary. It may mean Catholics golfing with Masons, praying with Lutherans, or reading from a common Bible.

This new spirit of warmth, understanding, and love is beginning to melt icebergs of mutual suspicion, distrust, and antagonism which have kept Christians apart for more than four centuries. Protestants and Catholics now are excited over discovery that they can find vast areas of agreements where only differences were apparent before.

In Chicago last fall, Dr. Arthur Michael Ramsey, archbishop of Canterbury, was warmly greeted by

members of the Catholic archdiocese of Chicago, the Episcopal diocese of Chicago, Eastern Orthodox churches, and the Church Federation of Greater Chicago. These church leaders shared with Archbishop Ramsey in a service of Christian unity. The whole service, including a joint affirmation of faith and recitation of the Lord's prayer, vocalized their continuing efforts toward Christian unity.

Two Protestant ministers and a rabbi have joined the faculty of the theology department at DePaul University in Chicago. Ministers of other religions had been guest lecturers, but this is the first time they have served as faculty members.

Catholics traditionally have shied away from membership in the Young Men's Christian Association (YMCA), but today that is rapidly changing. In hundreds of localities, Catholics now are not only members but even officers of this organization which has so greatly enriched youths of our country.

In Southbridge, Mass., Catholic and Protestant clergymen and Y officials are spearheading what is said to be the first YMCA-sponsored Interfaith Youth Council program in the United States. Composed of teen-age boys and girls from 15 Catholic and Protestant churches in the tri-town area of Southbridge, Sturbridge, and Charlton, the council is filling a big gap in the social, recreational, and physical activities available to the youths of the community.

Co-operation in forming the council was sparked when Father Robert L. Killion, assistant at St. Mary's, and Father Raymond J. Page, administrator of Notre Dame parish, became members of the Y—with the approval of Bishop Bernard J. Flanagan of Worcester.

"When Catholic and Protestant teen-agers grow up together and play together," said Father Killion, "bigotry will have no soil in which to sink its ugly roots."

Another growing practice, in communities from Massachusetts to California, is that Catholic parishes and even entire dioceses hold full membership in councils of churches alongside Protestant, Anglican, and Eastern Orthodox congregations.

"Divided action," explained The Rev. John B. Ketcham of the National Council of Churches, "could only nurture and perpetuate division. How could Christians proclaim brotherhood if they refused to do it with one voice?"

Co-operation at Expo 67

The new warmth between Protestants and Catholics in Canada found eloquent expression at Expo 67 in Montreal. In an unprecedented co-operative project, Catholic, Protestant, and Orthodox churches representing 95 percent of Canada's Christians united to plan, finance, and operate a single pavilion. Modern techniques of light, sound, and photography carried the Christian message and stimulated personal reaction on the part of visitors.

Imagine the surprise, shock, and even incredulity of most Protestants if, only three years ago, they had been told that a Jesuit priest would be holding an important executive position with the National Council of Churches. Yet the unbelievable has happened. Father William Bowman works in the council's Faith

and Order Department, lecturing on ecumenical topics, conducting study projects, and coediting *Faith and Order Trends* with Father William Norgren, an Episcopalian.

Father Bowman often points out in his lectures that "Luther's revolt, while unfortunately shattering Christian unity, may in the long run prove the catalyst that upset, purified, and then reunited the church in a more zealous and holy union than previously existed."

At a seminar organized by the Newark Archdiocesan Apostolic Committee, Father Bowman startled the nuns by asking:

"Have you called up the Baptist minister in your neighborhood lately to invite him and his wife to dinner? Or perhaps the principal of the nearby public school? And if not, why not?"

Fancy the astonishment of Catholics if only a few years ago they had been told that a Protestant would be the president of a sisters' college. Yet that ecumenical first in the United States was achieved last year by the Sacred Heart Dominican College for Women in Houston when Dr. Toney P. Brown, of the Church of Christ, was appointed president.

Ecumenism on the college and university level is reaching totally new dimensions. Father Bernard Häring, a Redemptorist theologian from Rome, teaches at Yale Divinity School, while Father Joseph Fichter, a Jesuit, lectures at Harvard. A rabbi and a Greek Orthodox priest are on the theological faculty of Notre Dame, while at Fordham a Methodist minister and a rabbi teach.

This practice is commended by the U.S. Catholic Bishops' Commission for Ecumenical Affairs, which says:

"Ecumenism . . . demands a knowledge of and respect for the beliefs and practices of other confessions and religions. . . . Where possible, teachers from these other traditions should present this material; this is especially true at the secondary and higher levels of education."

Carrying out the spirit of this recommendation, Catholic publications now are running regular features by Protestant, Orthodox, and Jewish scholars. *The National Catholic Reporter* carries articles by Protestant theologian Martin E. Marty and Rabbi Arthur Hertzberg. *Commonweal* runs a column by the Presbyterian scholar Robert McAfee Brown. *The Register* prints a weekly article by the Lutheran-church historian Jaroslav Pelikan.

The leading Catholic liturgical review, *Worship*, has named a Protestant minister, Professor Horton Davies of Princeton, and a Russian Orthodox archpriest, the Rev. Alexander Schmemann of St. Vladimir's Seminary in New York, as associate editors. Through these publications, the thought of these scholars will filter into the minds of the Catholic people on the grass-roots level.

Living-Room Dialogues

Across the nation, Protestant, Catholic, and Orthodox lay people are holding dialogues in their homes. To stimulate such discussion, the National Council of Churches and the Paulist Press have jointly published

a paperback entitled *Living Room Dialogues*. More than a thousand groups are using it, and 150,000 copies are in circulation. In launching Unity Week, Vice-President Hubert Humphrey referred to this as convincing evidence that "fruitful ecumenical discussion can go forward even among those who lack formal theological training."

In St. Louis, the Interfaith Clergy Council has set up a rotation system whereby one priest, minister, or rabbi will represent all religious bodies and end the "multipresentation" of prayers at major public functions, counteracting the impression that each group has its own God.

"It is an embarrassment to have the repeat performance of three invocations or three benedictions or three unrelated prayers patched into the program," said Dr. O. Walter Wagner of the Metropolitan Church Federation in St. Louis. "To sensitive people in all our faith families, it must be an affront to see prayer given 'Madison Avenue' treatment for public-relations reasons."

At Albion, Mich., Protestant, Catholic, and Jewish leaders have established the first interfaith group in the United States aimed at studying and making recommendations on peace and U.S. foreign policy. The Michigan Interfaith Conference on International Affairs will assist clergymen in formulating positions on the morality of foreign policy questions and in educating the public on such issues.

"Unless we as church leaders are cognizant of what motivates foreign policy decisions," said Catholic Bishop Alexander M. Zaleski of Lansing, "it is difficult for us to give any advice or guidance. We ought to get together regularly to study the subject with the help of experts."

In Chicago a year ago, 24 representatives of Catholic and Methodist churches discovered "large areas of basic agreement," much greater than they had ever realized. A "summary memorandum" prepared jointly by the two groups reported:

"Both groups agree that saving faith is not merely an intellectual acceptance of the revelation of God. The faith that saves, in both Catholic and Methodist teachings, is the total committal of the whole man who . . . gives himself entirely to God . . ."

To foster such top-level discussions with their Protestant and Orthodox counterparts, the U.S. Catholic Bishops' Commission for Ecumenical Affairs has been set up in Washington, D.C. A similar commission, called the Division of Christian Unity, has been established by the National Council of Churches. The two groups will carry on liaison work between U.S. Catholic and Protestant church organizations, with top leadership involved on both sides.

A common Bible, long an objective of many Christians, became a reality when Cardinal Cushing gave official approval to the Oxford Annotated Bible. The text is the Revised Standard Version, prepared under auspices of the National Council of Churches by a group of Protestant scholars.

With Christians now reading from a common Bible and quoting the same great truths in identical words, they will be spared some of the merely semantic differences. The use of a common Bible will dramatize the

need for a common Christian faith and worship.

One of the most remarkable fruits of the ecumenical movement is the new warmth and friendship between Masons and Catholics, particularly the Knights of Columbus. Formerly these two huge organizations were scarcely on speaking terms.

Now scarcely a week goes by without some Masonic Lodge and K. of C. Council holding a get-together: a golf tournament, a smoker, an open house, a dinner together at the lodge or council chamber.

In other countries, too, there is a new friendliness between Catholics, Protestants, and Jews. One of the most striking manifestations occurred in Madrid last February, when 2,000 Jews and Catholics attended what is believed to be the first joint prayer service ever held by the two faiths. In the crowded parish church of St. Rita, they sang Psalms and prayed in Hebrew and Spanish that they might forget the "rancors and hatreds of the past."

New Era of Friendship

The movement for Christian unity has ushered in a new era of friendship, warmth, and brotherhood. It has relaxed tensions and helped people to understand different religious viewpoints and to respect them.

This was strikingly illustrated by the action of a number of prominent Catholics in issuing a statement concerning efforts to liberalize the divorce law in New York State. They explained that while they were personally opposed to divorce, they did not wish to impose their religious belief on others. Hence, they would favor a modification of the divorce law that would respect the freedom of others to act in accordance with their own religious convictions.

Another ecumenical first was achieved in the fall of 1966, when two Franciscan priests and six brothers from the Protestant monastic community at Taizé in France began working and living together in a Chicago Negro ghetto. Their venture was aimed at bringing a Christian presence into the turbulent inner city.

Last October, the six brothers of Taizé and four Franciscans moved into another house, this time in a mixed-race ghetto on the near-north side of Chicago. Their presence—Protestant and Catholic, Negro and white—is a day-by-day demonstration of the power of religion to build bridges of understanding and love that can span all differences.

Their example recalls the words of the ancient psalmist: "O how good and pleasant it is for brethren to dwell together in unity." It reminds us, too, of what the pagans were wont to say of the early Christians: "See those Christians. How they love one another!"

The goal of full Christian unity still lies somewhere in the distance, but Christians already have taken the most important single step toward it: the achievement of friendship, understanding, and love. □

Protestant and Catholic clergy joined in a weekly radio series on marriage problems in St. Louis (top); an ecumenical play in Blue Earth, Minn. (middle); and talks in Chicago (bottom), where Dr. Robert W. Huston of the Methodist Commission on Ecumenical Affairs reported on current union negotiations with other Protestant groups.



Together with the SMALL FRY

The March Party

By Ann L. Lamp



"I SURE don't like March," grumbled Chipper Chipmunk to his friend Gordon Gray Squirrel. "This must be the dullest, drabbest month of the whole year."

"You're right," replied Gordon. "Think of all the fun we had in November with Thanksgiving and December with Christmas. January meant the start of a new year and February—Valentine's Day. But nothing exciting like that happens in March."

The two animals were sitting on a log in the middle of a huge forest in the Ozarks, gazing at the dismal day and the melting snow. Gordon looked at the cold, dreary mountains. How beautiful they were in spring, summer, and fall. Now, the gray sky looked as if it might blow up another snowstorm any minute.

"B-r-r-r," shivered Chipper in the winter light. "Let's do something to keep warm."

"You know, I've been thinking," said Gordon, exhaling a puff of frosty breath. "Maybe we could make up our own holiday to celebrate in March."

"What fun would that be?" frowned Chipper. "Nobody would know about it but us."

"We could have a party to celebrate . . . a March party!" exclaimed Gordon becoming quite excited. "Sally Skunk, Roger Raccoon, and Oscar Opossum would be glad to come. Of course we wouldn't tell Rowdy Rabbit about it." Rowdy always played tricks on the other animals and they never invited him anywhere.

The cold March day was beginning to look better already.

"Why, we could play 'hide-and-seek the hickory nut,' and 'cocklebur, cocklebur, where are you?'" said Chipper enthusiastically.

"A fast game of 'kick-the-pinecone' is always fun," Chipper added quickly.

"Yes, and 'flying animal men,' and 'drop the twig,'" said Gordon, his bushy tail twitching with excitement.

Suddenly Chipper and Gordon stopped their chatter. Rowdy Rabbit, the bully and prankster, was standing before them.

"Did I hear you say something about a party?" asked Rowdy with growing interest.

"I really don't think it's any of your business, Rowdy," retorted Chipper.

Neither Chipper nor Gordon liked being rude to Rowdy, but they knew what had happened in the past. Rowdy always brought trouble. He either played tricks, bullied, or picked fights. For a long time, no one had played with Rowdy. Not anyone.

"Maybe I can help you plan," Rowdy smiled at Chipper and Gordon.

"You help?" Gordon gasped. "We learned about you long ago."

"I've learned something, too," Rowdy said slowly, looking at the ground. Gordon and Chipper looked at each other. Was this some kind of trick, too?

"For a long time everyone has been avoiding me. I don't like having everyone run or hide when I come along. I want to be friends with all the Ozark Mountain animals. Won't you please let me show you what a good friend I can be?" pleaded Rowdy.

"Well, I don't know," hesitated Chipper, but because he truly was a friendly chipmunk, he added, "Maybe you'd like to come to our March party?" Gordon gave Chipper a shocked look.

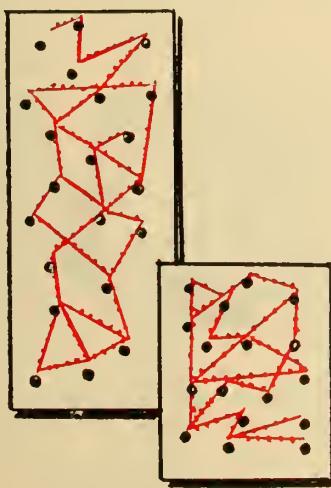
"Oh boy, would I!" exclaimed Rowdy happily.

It snowed heavily the next two days, and the mountains became big white cones by the day of the party. The trees had provided their own icicle decorations and the sunshine made them glitter brightly. All the animal friends were having a wonderful time. Some of the girls had even made a special wild-raspberry punch for the occasion.

"I can't get over the way Rowdy has acted today," Chipper whispered to Gordon. "He's been so nice to everyone. Wasn't it lucky that he thought of sliding down the hill on these old boards?"

"I'll say!" Gordon nodded, watching Rowdy help Sally Skunk out of a snowdrift. "Why it's almost as if this party was meant to celebrate finding Rowdy as a new friend for all of us."

"A March party celebrating a new friendship. I like that," thought Chipper. "I think March is a pretty good month after all!"



YARN ART

HERE'S a really new kind of art that's easy to do and not expensive. You'll need colored yarns; pieces of cardboard or tagboard; poster or watercolors or colored construction paper; straight pins or pins with colored heads—and lots of imagination.

Cut the pieces of cardboard or tagboard into the sizes you want for your pictures. Paint them the colors you wish, or glue colored construction paper onto them.

Stick pins in at random. Then wind

contrasting pieces of colored yarn around the pins and from pin to pin in abstract designs.

If you don't like your first design, just remove the pins and start again.

Try white yarn on a black background, or black on white. Or mix colors together.

Old folding screens take on a modern look if you replace the panels with yarn-art panels.

You can make your backgrounds different sizes and shapes, too. Try it. Your imagination is the limit.

—Artelia M. Cox

The author of 'Letters to Karen' writes now to the new man of the house.

These "Letters to Phillip" do for young men what Charlie W. Shedd's bestselling *Letters to Karen* did for women — provide warm, witty, never-preachy advice on how to make the new marriage not only a happy, successful union but a living example of Christian commitment. Based on Dr. Shedd's experiences as minister, marriage counselor, and on his 27 years of happy marriage, **LETTERS TO PHILIP** makes an appropriate gift for any newly engaged or wed 'man of the house.' \$3.95 at all booksellers.

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SELECTED BITS FROM YOUR



Letters

Distinguish Reality From Myth

MRS. BETTY LUGINBILL
Beltsville, Md.

Your defense of Santa Claus [After-Hour Jottings, December, 1967, page 1] was interesting, and probably the Santa Claus myth doesn't hurt children to whom God is a reality. Unfortunately, there are many children to whom Santa Claus is the reality and God is the myth.

No Ostrich Stance

THOMAS IRWIN, JR., Pastor
Saxton Methodist Church
Saxton, Pa.

The article in your January issue on *Divorce* [page 18] is superb. Rather than hiding ostrichlike in the sand, thank God that The Methodist Church recognizes that marriages can die spiritually and should be terminated. To continue such unions only creates emotional and, at times, physical disturbances.

Your task of meeting the needs of more than 10 million people through the printed page is indeed difficult. Keep up the good work.

Not a Christian View

MRS. CHARLES ELLIOTT
Concord, Ill.

I am disappointed that such an article as *Divorce* should appear in a church magazine. This is a picture of the way the world sees divorce, but it certainly is not the way Christians should view it.

The article states that there is "no one cause for divorce" and then goes on to make all kinds of explanations to uphold such a theory.

There is still one basic cause for divorce, namely a wrong relationship to God on the part of one or both marriage partners. When an individual isn't in the proper relationship with the heavenly Father, he cannot be in proper relationship with another human being, whether it be a marriage partner or a neighbor.

Let the church hold onto its message and work toward bringing individuals to their Redeemer. He can and will stabilize the "emotionally immature,"

fill the sagging spirit, give courage to brave the storms of life, and provide strength to possess the staying power. This is Our Lord's message that the church must proclaim.

'Uniformly Outstanding'

LEIGH WOLFE
Appleton, Wis.

Having been a Methodist for many years, I have followed our church magazine through its various vicissitudes. I should like to express my appreciation for the state of excellence it has attained in recent months and years. *TOGETHER* has earned a status with the top magazines being published today.

It is not that particular departments or particular issues are outstanding. They are uniformly that way, which is the real test. In each issue there is something of concern for every age which, in turn, is of interest to all ages. This is a journalistic feat of no small dimension. *TOGETHER* deserves wide and careful reading.

Inspirational Content Lacking

A. RAY NEPTUNE
Medford, Oreg.

Over the years *TOGETHER* has contained much of inspiration and challenge. But with Mrs. G. M. Briggs [see *Just a 'World' Magazine*, January, page 67] I have felt that the content seems to be edging farther and farther away from the type of inspirational material



"None of the other girls has to wear lipstick!"

that draws people to standards of personal life as taught by Jesus.

It is well that we become informed about modern thinking, for otherwise we would not know how to measure it. But should not the family magazine of the great Methodist Church take the lead in counteracting the fallacies of much of this thinking instead of presenting it with an implied blessing?

Since *TOGETHER* is the only Methodist publication which reaches a great many of our families, it is my conviction that one of its major objectives should be to lead its readers to complete personal dedication to the teachings of Christ. Only thus will the church continue to be a Christian leader.

Gospel 'In 20th-Century Terms'

MRS. PHILLIP W. HOSMER
Chagrin Falls, Ohio

For several years I have been intrigued by periodic spates of letters attacking the content and art work in *TOGETHER*. Just a 'World' Magazine is typical.

What? No Gospel, no Scripture, no answers? All are there in great and varied number if only you look. The answers are in 20th-century Christian terms, for this is when we live. Jesus is for all time, and his teachings are such that they are adaptable and applicable for men in all ages.

The Methodist Church is full of spiritual Christians practicing their faith with good works rather than meaningless platitudes. The truest Christian of today, in my opinion, has a view of Christianity so wide that he can accept non-Christians as men of good will who have spiritual values akin to ours.

I am proud that our Methodist magazine appears to be succeeding so well as a magazine for all people when it can generate such widely divergent points of view. This diversity is what keeps our faith and our church alive and vital.

Does Aid Really Aid?

MRS. R. L. HARRIS
Pendleton, Oreg.

Harvey Seifert makes much sense in his *Essentials for a Creative Foreign Policy* [December, 1967, page 16], but I sharply disagree with his statement that "support [for the President] begins to melt away when expansion of economic assistance is proposed."

The American people, almost without murmur, have let billions of dollars of aid go around the world through programs of government, CARE, churches, and other groups. Only since it has become apparent that the aid provided by us was not really aiding have the objections begun.

Most disturbing, perhaps, was the realization that much "aid" was military and was being used by the recipients to fight each other. Then food stocks were dumped around the world, and the American farmer (my husband grows wheat) was made to feel vaguely unpatriotic because he was producing too much. Besides, we Americans were too rich, and should feel guilt about that.

Our government, in its reckless efforts to help the world, or to run it, has gone on such a spending spree that the value of our money is seriously impaired. Devaluation of the dollar is threatened.

Instead of "aid," emerging nations need private investment money, which is never dumped hit or miss into unstable situations. Investment will be accompanied by technical help they so badly need. And for all the struggling, oppressed peoples of the world, the best thing we can do is to set a good example of preserving our own freedom and decency, both of which seem dangerously in jeopardy.

'Model of Wisdom, Clarity'

WILL DURANT
Los Angeles, Calif.

Will you convey my compliments and appreciation to Professor Harvey Seifert for his article in your December, 1967, issue? It is a model of wisdom, understanding, and clarity.

Mr. Durant is well known as the author of important works in philosophy and history including the multivolume Story of Civilization. Most recently published is Rousseau and Revolution (Simon & Schuster, \$15) coauthored with his wife, Ariel.—EDITORS

Dissenters Not to Blame

PAUL V. BECK
Tulsa, Okla.

I cannot agree with Richard E. Hickman [*Dissenters Prolong the War*, January, page 69] that the Viet Nam war is being prolonged by the dissenters. The reason why North Viet Nam will not negotiate is that they do not want Viet Nam divided along the 17th parallel.

Would we have agreed to the division of our nation along the Mason-Dixon Line?

This is really a civil war. The Diem government agreed to have a vote on the reunion of Viet Nam at the Geneva Accords in 1954, but when he discovered he could not win, he refused to hold the election.

While we have stated our purpose to let South Viet Nam be independent, we all know that an independent South Viet Nam is not possible. Without our military and economic help, their gov-

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ernment would fall in 30 days. So we are making it a colony and a military base by our war.

Majority Would Reject It

CLAUDE A. BROWN, Pastor
Poplar Methodist Church
Porterville, Calif.

Do you think that the John A. T. Robinson article [Christmas Without Myth, December, 1967, page 15] is timely? Are you so naive as to think that even half of the Methodist ministers follow this line of thought? I tell you the majority does not.

You see, I have about left you. Some months ago you printed a picture of a barnyard close by a pile of rocks. I felt at the time like shouting: The hungry sheep look up and are not fed. Please give us something to eat. These rocks you are giving us are pretty poor fare!

Help for Christmas Letters

MRS. ELLSWORTH WILBUR
Elkhart, Ind.

I must write you while steeped in appreciation for the articles in your December, 1967, issue. Each Christmas I write many letters to friends with whom I correspond only once a year. Each year you have helped me with something intelligent to say in formulating my letters.

This time I found what I needed in Christmas Without Myth, where Bishop Robinson talks about the star, the angels, and the celestial choir of the familiar story and how Christmas takes us out of our everyday selves, which is the way I phrased it in my letters.

Well, I feel deeply grateful to you. You have a wonderful magazine the year around.

Translate Eternal Truths

J. M. ETHEREDGE, Retired Minister
Holdrege, Nebr.

Bishop John A. T. Robinson's article Christmas Without Myth prompts me to write. How much confusion I could have been relieved of, and how much more meaningful my life could have been, if the religious leaders of my educational period had only spoken out frankly as this man has done!

Only today the radio reports a theological teacher as having said: "If the church is to continue to be meaningful, we must have new religious concepts."

We have come on a time when we must be told that the Bible was written by a great number of people over a long period of time, and that those who produced our Bible wrote in accordance with the conditions, beliefs, and knowledge of their times. It follows that we must take their eternal truths

and translate them into the situation of our day.

Can we hope to continue our educational institutions with their present scientific attitude, and at the same time maintain traditional orthodoxy?

Let us say with Tennyson:

"Let knowledge grow from more to more, / But more of reverence in us dwell; / That mind and soul, according well, / May make one music as before, / But vaster."

Nothing Like a Damsel

W. L. STAFFORD
Lakeside, Ohio

Wini Jones's Decalogue for Damsels [January, page 41] is clever and wise. A more accurate title, however, would have been "Decalogue for Dames." Damsels are maidens and don't have husbands.

Also, the writer and her editors need to brush up on King James English. The verb "shalt" is second person singular, so the phrase "some shalt knock at the pearly gates" properly should read: "some shall knock . . ."

Reader's Choice Welcomed

MRS. FRANK SWANSON
Sioux City, Iowa

Thanks so much for *A Mother in Mannville* by Marjorie Kinnan Rawlings, the Reader's Choice selection in the November, 1967, issue [page 58]. I hope this means a return of this fine feature in TOGETHER. I've missed it!

Comprehensive and Cheering

MRS. BURTON G. PHILBRICK
Salem, Mass.

I am a faithful reader of TOGETHER which I usually read, as the other old lady said, "from kiver to kiver."

In the December, 1967, issue I was especially interested in the article *New Strategies for a Mounting Problem* by Thomas E. Price [page 45]. It is perhaps the most comprehensive and cheering I have read. I am glad the North Conway Institute is extending its influence. I have known it since David Works founded it and know how his heart and soul are in it.

I hope Mr. Price will keep us up to date, and I thank you for this article—and for TOGETHER.

Memories of Ephesus

MRS. DWIGHT HOCKERSMITH
Pulaski, Iowa

I wish to comment enthusiastically on your article *Ephesus: Religious Crossroads of the Ancient World* [November, 1967, page 31]. While stationed in southern Turkey with the Air Force,

(Continued on page 72)

How Should the Church Lead?

A number of readers responded, both affirmatively and negatively, to Dr. Thomas E. Price's article *New Strategies for a Mounting Problem*, which appeared in *TOGETHER*'s December, 1967, issue [page 45]. Among the letters was that of Robert C. Hickle whose comments seemed to merit more complete exposure than is normally possible in the Letters section. Mr. Hickle, a businessman in Waverly, Iowa, serves on the Northeast Iowa, Iowa State, and National Councils on Alcoholism. The text of his letter appears below, followed by a comment from Dr. Price.—EDITORS

Mr. Hickle Writes . . .

This comment is going to be intemperate, outraged, angry—but not exaggerated. I write it because I must. I have no choice.

Anyone who can read knows the extent of alcohol-induced problems, from broken homes to death on the highway. We know the cost to society in human agony and moral degradation.

For many years we have looked for a Moses to lead us out of the wilderness of alcohol problems, one of which is alcoholism. We tried the "noble experiment," Prohibition, which failed. Nor has law enforcement done us much good. A man ill with an overdose of insulin is taken by police to the nearest hospital. A man ill with an overdose of alcohol is taken to the nearest jail and thrown into the "bum cell," where he dies nightly, uncared for.

The courts recently have ruled that an alcoholic can't be arrested simply for public intoxication, and in a few scattered areas detoxification centers are being furnished for his care. But mostly it is the drunk tank and eventual death or life in the county jail, 10 days at a time.

We could examine each of the disciplines which are responsible for the health and well-being of our society, and we would find that all are groping in a tangled web of ignorance, well-meaning bumbling, and ambivalent feelings toward alcohol.

Now comes The Methodist Church. The church of John Wesley. The church which became great in dealing in moral absolutes. The leader to which we might be expected to turn for guidance while we try to untangle the intricate social, psychological, physical, legal, and moral maze in which is enmeshed the act of consuming an anesthetizing chemical—for reasons which escape even those who drink.

What shining beacon does our church erect to guide us while we fumble our way toward freedom from this drug which costs us more in lives than war, more in grief and pain than cancer, more in arrests than all other crimes put together, more broken marriage bonds than any other cause?

First (by way of apology, we guess),

our leaders tell us there are many "Methodists who now choose to drink . . ." Choose to drink! Dear God, is this our leadership? Is this what we have to offer the world? Is this the Church Triumphant? Is this the moral leadership we offer to suffering humanity?

Writing in the December, 1967, issue of *TOGETHER*, Dr. Thomas E. Price, who is director of the Department of Alcohol Problems and Drug Abuse in our Methodist Board of Christian Social Concerns, talks endlessly about how we must learn to accept the other fellow's view of drinking. But never once does he suggest, let alone demand, that The Methodist Church take leadership and show the way. Many Methodists, you know, choose to drink.

Let us once and for all demolish the sophistry that social drinking is harmless and, therefore, does not deserve to be a concern of the church. About one in 14 who choose to begin drinking will lose the power to choose *not* to drink. Many authorities put the figure higher, but at least one in 14 persons who drink becomes an alcoholic.

Can the church countenance mankind's taking such risks, even ignoring the countless problems which arise for those who are not alcoholics but just "moderate" drinkers? Can we let that one in 14 sink to a subhuman existence without throwing the weight of the church on the other side of the scale?

Or if this anesthetic which comes in the lovely decanter is so precious that we can't give it up, let us at least face one final matter. The teachings of Christ pronounce anathema upon him who causes his brother to stumble. Is there any one of us who has the courage to face God and not be sure that sometime, somewhere, when he stood perfectly groomed, a successful church and community leader with a sparkling glass in his hand, someone has not said to himself, "I, too, can be like that"? And can we be sure that he was not that one in 14 who went on to illness, tragedy, grief, and death, led by our example?

In a world which lives on moral relativity, here is a place where The Methodist Church can say like Martin Luther: "Here we stand! This is a moral

imperative, and if you choose to drink, you are not a Methodist!"

Methodism became great on moral absolutes, not on moral relativity. This is a moral absolute. Have we lost all our power to lead?

Dr. Price Responds . . .

I am very sympathetic to Mr. Hickle's concern for the alcoholic and his desire for clear leadership from his church. I cannot agree that The Methodist Church has failed to provide clear leadership. Methodism consistently and continuously has recommended that its members choose to abstain from all alcoholic beverages.

The official policy of the church is clear enough. The problem is that many Methodists do not conform to that policy in practice. So far, and with good reason, the church as a body has not chosen to expel the members who drink—as it could under Paragraph 969 (d) of its *Discipline* and as Mr. Hickle thinks it should.

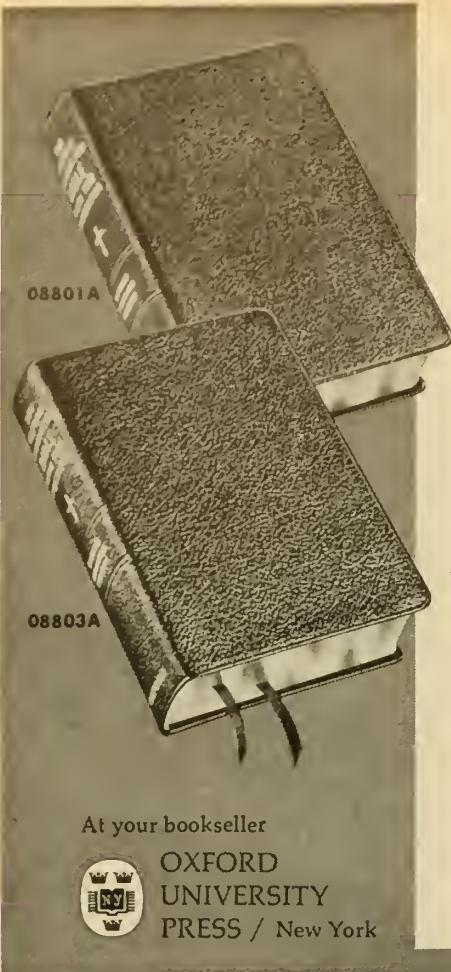
Increasingly, The Methodist Church is beginning to act on the New Testament assumptions that true Christianity is a religion of love, not law, and that man is a free being who is responsible for what he shall become. This means that Christianity cannot be reduced to a list of dos and don'ts to which the individual is asked to conform. Rather, it asks uncompromisingly that one love his fellowman.

Love is the one and only moral absolute, but the individual is responsible for how he will manifest that love in a particular situation. Ways of loving cannot be prescribed.

The apostle Paul gave classic expression to the relationship of love, responsibility, and freedom when he wrote: "You, my friends, were called to be free men; only do not turn your freedom into license for your lower nature, but be servants to one another in love. For the whole law can be summed up in a single commandment: 'Love your neighbour as yourself.'" (Galatians 5:13-15, New English Bible).

In recent years, consistent with this growing understanding of the biblical view of man and faith, the church has chosen to use voluntary, educational, and persuasive means rather than authoritarian, legalistic, and coercive means to convince its members to abstain. Accompanying these efforts must be guidance to steer members clear of the disease to which the abstainer is susceptible—"halo-tosis."

Such a strategy is more risky, but what may appear to be uncertain guidance is actually a reflection of the complexity of living in a gray world with all its ambiguity and trying to be true to our Lord who said, "Love your neighbour as yourself."



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(Continued from page 70)

my husband and I were delighted to get to visit Izmir and Ephesus. Many of our colored slides are much like those you published with the article. It renews so many memories every time we reread it. We feel that much more history will be learned in the future and do hope you are able to keep us informed.

Message for Worshipers

CLARK S. ENZ, *Pastor*
Tigard Methodist Church
Tigard, Oreg.

The Viewpoint, *Let's Worship Only God on Sunday* by Joy A. Sterling [November, 1967, page 15], presents a highly controversial subject. The author implies that recognition of these so-called "secular groups" includes "the paying of homage" to them. This is not necessarily true; they can be recognized without paying homage to them or equating them with our creator.

Mrs. Sterling does not seem to oppose service; she endorses the admonition, "Enter to worship; leave to serve." The presence of these organizations is a lively example of service to the world or, more specifically, to persons. It is to be hoped that worshipers on a given Sunday would get the message: "Go and do thou likewise."

It's What's Inside . . .

MRS. MAURICE VINEYARD
Laurel, Md.

After reading all the letters concerning your October, 1967, cover picture, I rushed to my basement to the stack of old magazines to see what I had missed. Your success as a magazine would know no equal if you could only get letters like these published before the fact. The anticipation would be immense.

Personally, I rarely notice the cover, being more interested in the excellent contents. How does that line go . . . the one about the insides being more important than the outer covering?

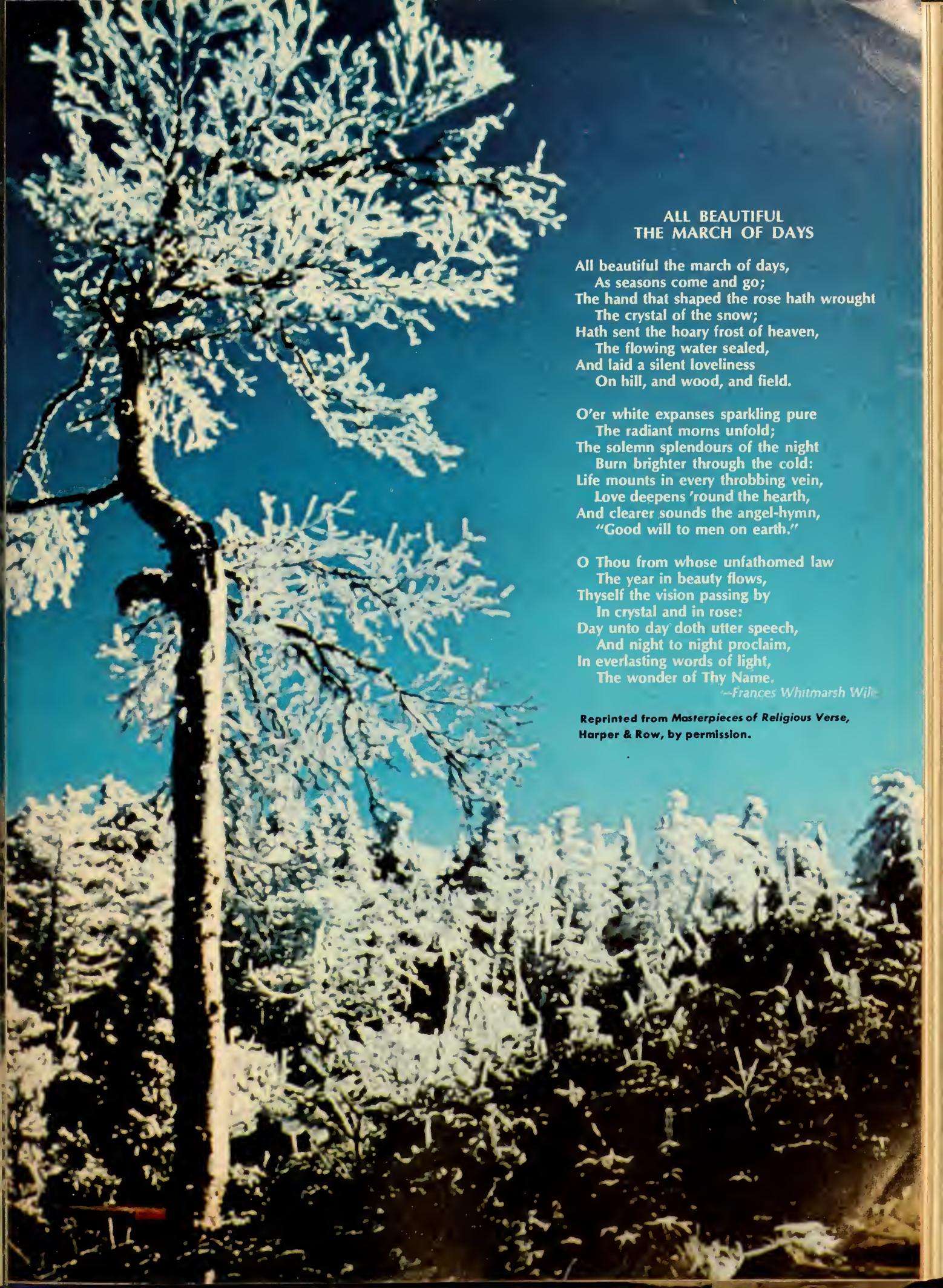
Letters Provoke Thought

MRS. M. A. TILL, SR.
Spring City, Pa.

I write with heartfelt thanks for your wonderful work in compiling such a friendly, warm, and comforting magazine.

I find it amusing to read some of your letters, as I am sure you do, too, —especially the comments on that October, 1967, cover of the child's eye looking through the knothole.

One thing is sure: pictures and letters such as these provoke thought. Keep up the wonderful work. I look forward to receiving each copy.



ALL BEAUTIFUL THE MARCH OF DAYS

All beautiful the march of days,
As seasons come and go;
The hand that shaped the rose hath wrought
The crystal of the snow;
Hath sent the hoary frost of heaven,
The flowing water sealed,
And laid a silent loveliness
On hill, and wood, and field.

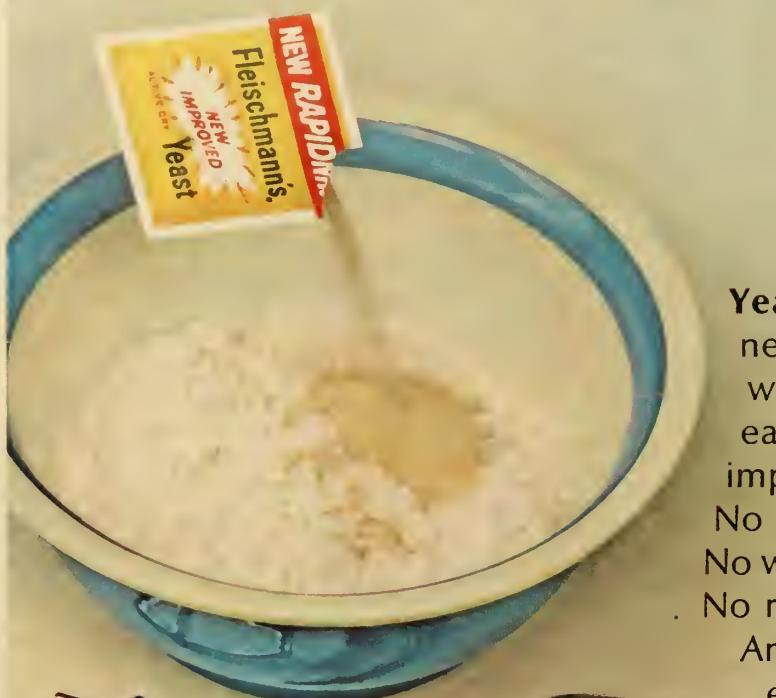
O'er white expanses sparkling pure
The radiant morns unfold;
The solemn splendours of the night
Burn brighter through the cold:
Life mounts in every throbbing vein,
Love deepens 'round the hearth,
And clearer sounds the angel-hymn,
"Good will to men on earth."

O Thou from whose unfathomed law
The year in beauty flows,
Thyself the vision passing by
In crystal and in rose:
Day unto day doth utter speech,
And night to night proclaim,
In everlasting words of light,
The wonder of Thy Name.

—Frances Whitmarsh Wil...

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